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The Canadian Jewish news

Friday, June — Sivan Bamidbar 5733 — 15¢

Blue-jean'd children help UJA raise about $125,000

By LEWIS LEVENDEL
and BRIAN STONEMAN
CJN Staff Reporters
TORONTO-

Streams of high-spirited, mostly blue - jeaned youngsters ran, walked and occasionally limped into the Northern YMHA Sunday, completing the 22 miles of the fourth annual UJA - ISF Walkathon.

UJA officials estimated between 8 and 10,000 persons participated under good conditions of cool, cloudy weather. About $125,000 is expected to be raised as a result of the walkathon.

Sunday's event had more finishers than in previous years although there was a smaller number of adult participants.

Among the final finishers was teacher Stephanie Kogan who came in at 8:30 p.m. with 23 members of her grade three Bialik Hebrew Day School class. The group stopped for lunch at City Hall and munched supper at the Temple Sinai checkpoint.

The first finishers were a couple of long-legged runners--Ted Winick, 28, and Alan Davis, 17, who met at City Hall for the first time and raced the rest of the 22-mile route together. The two completed the walkathon in two hours, 10 minutes.

Winick, who teaches athletics at the Bloor Street Y and Davis, a student at Mackenzie High School, received Israel 25th anniversary commemorative medals and will get an award from **The Canadian Jewish News**.

A bachelor taking part in his first walkathon, Winick told **The CJN** "it is the first time I ran anywhere that far... I started to feel some pain in my calves and the back of my thighs at the North 'Y.' But we ran the whole way only stopping at checkpoints."

Davis, a grade 11 student, recently finished third in the 1,600-metre race in a competition for North York students. He was greeted at the finish line by his father, Harry, who said he expected to see his son finish at 10:30 a.m. Alan came in at 10:15.

The third and fourth finishers were a couple of teenagers--Jeff Patton, 16, and David Lewis, 14.

By the early afternoon, the 'Y' was a mass scene of humanity with finishers, parents, officials along with post-14-year-olds going into the building for exercise.

"Those post-14-year-olds did not take part in the walkathon because it's not considered 'cool,' " remarked a UJA official.

Ron Itzhaki, a 20-year-old Israeli from Kibbutz Yagar on a visit to Toronto, finished the walkathon in four hours. A veteran of the famous three-day march in Israel, he said Sunday's event was 'fun.'

One of the first adults to finish was Arnie Einman, 38, who said he walked "because it's a worthy cause, regardless of age. But I would have liked to have seen more adults."

Two of the first girls to finish were a pair of 13-year-old Forest Hills Junior High students--Jan Greben and Laura Banks who completed the walkathon for

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Alan Davis, 17, (left) and Ted Winick, 28, head towards the finish line of the UJA-ISF Walkathon at the Bathurst Street YMHA. The two men were the first finishers of an estimated 8 to 10,000 participants. (Gadi Hoz Photo)

Brezhnev may bring Nixon offer to end harassment of Jews wishing to leave

By LEWIS LEVENDEL
CJN Assistant Editor
TORONTO-

One of the most powerful American Jewish leaders, noting the situation of Soviet Jews has reached "an absolutely desperate point," said Communist Party Secretary Leonid Brezhnev may be coming to the U.S. "with goodies in his basket."

Rabbi Marc Tanenbaum, national director of the inter-religious affairs department of the American Jewish Committee, refused to elaborate at a Beth Tzedec Congregation news conference last week except to point out the Soviet party boss received a list of 100 imprisoned Russian Jews from Henry Kissinger during the U.S. envoy's recent visit to Moscow.

A luncheon for Toronto community leaders last Wednesday with Rabbi Tanenbaum was cancelled by Beth Tzedec when he and other U.S. Jewish leaders were called to meet White House staff members and State Department officials regarding Brezhnev's visit later this month.

However the rabbi, a religious historian and authority on Jewish-Christian relations, came to Toronto later in the day, held a news conference, and in the evening delivered the second Anne Pusitz Memorial Lecture.

Tanenbaum told the news conference a public manifestation of Jewish and Christian concern over the rights of Jews and other minorities in the Soviet Union will be held on Sunday, June 17, when Brezhnev arrives.

Rabbi Marc Tanenbaum

"Our concern is to make it an impressive and responsible demonstration--that it becomes an occasion to demonstrate our widespread concern throughout the U.S. for the USSR to adhere to her constitutional commitments and those of the UN."

The 48-year-old rabbi also said he recently spoke to Senator Henry Jackson who told him he will not succumb to pressures of any source regarding the amendment which he co-sponsored. The Jackson-Vanik amendment to withhold agreement on the Soviet-U.S. trade pact, which would give Russia preferential treatment regarding exports, until assurance that the USSR head tax will be lifted.

After discussing the deprivations of Jews in Russia, he was asked by a reporter why Jews are returning there from Israel.

The number returning are small and are those who came to Israel without skills to enter into industries, and who went through cultural shock, Tanenbaum replied.

And he pointed out Soviets were planting agents -- "Jewish Uncle Toms" -- among the emigrants.

Asked about the oil situation and possible changes in the U.S. attitude towards the Middle East, the tall, bespectacled leader replied:

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Western Guard's Andrews is charged with assault

By BRIAN STONEMAN
CJN Staff Reporter
TORONTO-

Western Guard leader Donald Clark Andrews, 32, was charged last week with common assault in connection with an incident at the film opening of **Hitler: The Last Ten Days**.

Inspector Charles Coles of the Metro Police Intelligence Squad told **The Canadian Jewish News** Andrews, of Ashdale Ave, Toronto, was arrested after allegedly spitting twice in the face of Linda Freidin, 25, outside the Hollywood Theatre, Yonge and St. Clair.

The Western Guard, a right wing political group that aims to preserve "White Christian culture," consists of the "type of individuals who support Nazi thinking," said the police inspector.

A counter-charge of common assault was filed Monday by Andrews against Mrs. Freidin, according to the WGP leader, who was a poor finisher in the recent Toronto mayorality election.

Her husband, Vic Freidin, a young lawyer, was also reportedly assaulted during the incident which was preluded by prolonged shouting of "Seig Heil," "Heil Hitler" and anti-Jewish slogans inside the theatre. No charges have been laid in connection with the alleged assault on Freidin.

The incident took place when Mrs. Freidin apparently took offense to remarks made by members of the audience during the film, which CJN critic Frank Michael described as "a trial balloon before the next cultural blitzkrieg."

"Thirty to 35 Guard members and 'National Socialist' supporters who attended the opening were disappointed to see the same old Hogan's Heroes tripe," said Andrews.

"After paying $2.75 to see the movie, a lot of people were upset and shouted things like 'propaganda'," he said. "People yell out at Tarzan movies and at matinees. It is all common today."

Ben Kayfetz, executive-director of Canadian Jewish Congress, Central Region, told **The CJN** it is "a very perturbing incident. We hope it is not indicative of anything further."

Kayfetz said the theatre management should have turned the hecklers out but Les Mitchell, supervisor of Hollywood Players Theatres, said "when the ushers went to one area of the theatre, the noise began elsewhere. This continued for a while until they realized they were getting nowhere and so the police were called."

Police spoke to some of the youth, he said, in a low-key manner in order to avoid any further disturbance and the trouble seemed to subside.

When the hecklers were leaving the theatre, Mitchell added, it was noticed by theatre staff that "some youths wore political emblems (swastikas) on their clothing."

Andrews, however, claims the symbol of the WGP is a Celtic cross and no party member is permitted to wear a swastika.

Bonds dinner

Toronto to salute Golda's birthday

TORONTO-

Toronto Jewry will join in an affectionate 75th birthday salute to Israel's Prime Minister Golda Meir on Wednesday evening, June 20th, at a gala dinner under the auspices of the National Honorary Societies of Israel, State of Israel Bonds. The dinner will take place at the New Murray House, under the chairmanship of Henry Rosenberg, who heads an impressive committee of community leaders, and prominent supporters of the Toronto Bond drive. Foremost dignitaries from government and civic life will be in attendance to share in paying tribute to Mrs. Meir.

Serving as the prime minister's personal representative and featured speaker at Toronto Jewry's celebration of her birthday will be Meir Shamgar, Israel's Attorney-General, and the highest ranking legal officer in the government. He has been intimately involved in the struggle to build a strong Jewish state from the time before there was an Israel, both in the Haganah and in the Israel defence forces, as its military advocate-general.

Golda Meir

Donald Lipman, general chairman of the 1973 Toronto Israel Bond Campaign, in drawing attention to the "double anniversary" of the birth 25 years ago of the state of Israel and the 75th birthday of its prime minister, said, "history has provided us with two very good reasons to rejoice, and a ready means to express our pride and goodwill. By furnishing the vital Israel Bond resources to keep Israel free and economically strong, we can each commemorate these milestones in a positive way."

A unique feature of the June 20 dinner will be the opportunity provided to guests to sign a personal Israel Bond birthday greeting which will be forwarded to the prime minister as a token of the extraordinary measure of esteem and affection which she enjoys among the members of the community and the Jewish people.

Mrs. Meir was one of the chief proponents of the Israel Bond program at an historic conference of American Jewish leaders in Jerusalem in September, 1950, convened by Prime Minister Ben-Gurion

Murray B. Koffler

Ceremony honors Koffler

TEL AVIV-

The initial steps in the construction of an atom smasher which could one day reveal the earth's oldest secrets were taken last week at a ceremony honoring Toronto hotelier Murray B. Koffler.

The Koffler Accelerator Tower -- first phase of the $5.2 million project -- will consist of two towers, with a thin pillar 180 feet high connected in places to a broader one topped by an egg - shaped "hand." The "hand" will hold a powerful accelerator, which, generating 14 billion volts of energy will be more powerful than anything yet built.

The project will be the kingpin of the five - phase Canadian Centre of Nuclear Physics at the Weizmann Institute of Science located in Rehovot.

Officials of the institute credited Koffler, an owner of the chain of Four Seasons hotels, with making the project possible through a large personal donation, and his efforts as head of the Canadian Society of the Weizmann Institute.

More than 50 businessmen from Canada attending the prime minister's Third Economic Conference looked on as Koffler deposited a capsule commemorating the event in the tower's cornerstone.

Present at the ceremony was Ephraim Katzir who was recently inaugurated as Israel's fourth president. Katzir, a scientist and former head of the institution, told those present he was confident the accelerator would enable man "to understand the cosmos, the micro-cosmos and ourselves better."

Katzir takes oath

Youngest president sworn in

JERUSALEM (JTA)-

Prof. Ephraim Katzir took the oath of office at a festive Knesset ceremony here to become Israel's fourth president.

The 57-year-old biophysicist from the Weizmann Institute of Science, kept both hands on a Bible as he was sworn in by Knesset Speaker Israel Yeshayahu. In his inaugural address he called for "A blend of the knowledge of the sources of Judaism with a modern concept of the world." The entire Knesset was present for the ceremonies and the public and VIP galleries were packed.

Among the onlookers were Premier Golda Meir and former Premier David Ben-Gurion. Israel's out-going president, Zalman Shazar, escorted his successor into the Knesset chamber after both reviewed an honor guard outside the Knesset building. As they entered, two army chaplains and a rabbi blew three long shofar blasts. Shazar spoke briefly, referring to his successor as "dear brother and blessed of God, chosen of our people." He prayed that President Katzir's term would witness the achievement of peace that has eluded his three predecessors. Speaker Yeshayahu ended the inauguration ceremony with the words, "Long live the president." They were repeated by thr throng in the chamber as it rose to sing the national anthem, **Hatikva**. The inauguration was broadcast live on television and radio.

President Katzir, the youngest man ever to hold this office, is the second distinguished scientist to be elected Israel's chief of state and in his inaugural speech he quoted his mentor, the late Dr. Chaim Weizmann who was Israel's first president.

'Not facing reality'

Canada is urged to move embassy to Jerusalem

By DOROTHY LIPOVENKO
CJN Staff Reporter
TORONTO-

Canada is not facing reality by her refusal to establish an embassy in Jerusalem, says B'nai B'rith District 22.

In a resolution passed at the Eastern Canada district's annual convention held last month at a Catskills resort, further representation was urged to the Canadian government that the embassy be moved from Tel Aviv to Jerusalem.

The resolution follows an exchange of letters between B'nai B'rith leaders and External Affairs Minister Mitchell Sharp.

From a convention in Israel, this March, BB telegraphed Sharp regarding Canadian policy on maintaining her embassy in Tel Aviv. The telegram pointed out nearly 50 per cent of nations accredited to Israel have established their embassies in Jerusalem, Israel's capital.

The reply from Sharp said in effect, it would be unwise for the government to prejudge the issue by establishing a Canadian embassy in Jerusalem. He went on to say "the status of Jerusalem cannot be resolved as an isolated issue, but only as part of the overall settlement of the Arab-Israeli dispute."

The minister referred to the fact Canada supported the UN resolutions of 1947-50 which designated the status of Jerusalem as an international city, even though the resolutions have never been implemented.

Sharp's reply "is not relevant to current reality," comments the BB resolutions passed last month.

In an interview, Max Shecter told **The Canadian Jewish News** that Israel has chosen Jerusalem as its capital and Canada should respect it.

Another resolution passed at the convention attended by 850 delegates included high praise of the federal government's multi - culturalism policy.

The Canadian government's program to promote the continuity of multiculturalism is the greatest contribution to diminish discrimination, said Herbert Levy, BB District 22 executive vice-president.

One result has been the strengthening of Jewish values in Canada, more than the U.S. which ascribes to the melting-pot theory, he continued.

Seeking a more Canadian identity, a resolution urged a constitutional change in the Supreme Lodge by - laws "which would stipulate the United States and District 22 of Canada in every instance where the term North America is presently used."

Other resolutions urged the Canadian government:

--to call on the USSR to

Cont'd on Page 13

8,000 are asked to make gifts

TORONTO-

About 8,000 contributors who gave a total of more than $2 million last year have not yet made a gift to the 1973 United Jewish Appeal campaign, according to Chairman Al Green.

"If these 8,000 can be reached," said Green, "we will raise more for the UJA than ever before, with the exception of the 1967 emergency campaign. So far, we have received about 22,000 gifts totalling over $7 million."

The campaign chairman in a statement this week urged members of the community who have not yet contributed to do so without delay, declaring: "It is the responsibility of the entire community to make certain the UJA obtains the funds it needs. Some of you have neglected that responsibility."

Perhaps the canvassers slipped up, Green said, or perhaps the prospects were out of town when the canvasser called. "No matter what the reason, we need those contributions. Contributions can be made directly to the UJA office; you don't have to wait for the canvasser to call."

Green also urged canvassers to call on their assigned prospects. "Let's have the canvassing completed by Campaign Appreciation Night," he urged in a memo to the canvassers. Campaign Appreciation Night will be held on Monday, June 18 at Temple Sinai. Outstanding campaign workers are honored on this occasion.

Reviewing campaign results to date, Green said the women's division is setting the pace, with gifts running an average of 18 per cent higher than last year. Gifts in the trades and professions division are about 16 per cent ahead, on a card for card basis. Other divisions are also showing substantial increases, he said.

The new deadlines

Effective with this edition of **The Canadian Jewish News**, the display and classified advertising deadline will be 2 p.m. Friday. The deadline will be strictly adhered to except in cases of holiday weekends when the deadline will be 2 p.m. Thursday.

WORLD NEWS

PM denies charge she ordered probe of top ministers

JERUSALEM (JCNS)–

The Israeli prime minister's office here has officially denied reports in **Haaretz**, the independent daily, that the prime minister, Mrs. Golda Meir had ordered the security service to investigate a number of cabinet ministers suspected of leaking information to the news media.

Haaretz said "the matter followed a series of disclosures in the two evening papers and **Haaretz** which angered the premier. She ordered the security services to investigate several ministers."

The statement issued by Mrs. Meir's office said that no "political security shadowing" of ministers had taken place. It recalled that, after a secret matter damaging to state security had been published in 1969 (without giving details of what the matter was), the premier, with the approval of the entire cabinet, asked that a number of people with direct access to that matter, including ministers, should be asked, "overtly and directly, questions concerning that publication."

Golda Meir

Mrs. Meir herself said at Kiryat Gat last week that one minister had refused to answer, stating that he found the interrogation offensive.

Haaretz maintains that the order to the security services was given and "had already been put into operation," when it "drew the stubborn opposition of a (then) minister, Menachem Begin, and was cancelled after the minister of justice, Yaacov Shapiro, joined Begin in his opposition.

Haaretz described the alleged investigation as being "similar to the surveillance carried out by the American administration at one stage of the Watergate affair, when... surveillance was carried out in order to prevent leaks of political and security matters."

Mrs. Meir told a press conference that the Watergate scandal was naturally sad and disturbing to any friends of the United States and President Nixon. However, nothing had changed the relations between America and Israel.

Israeli Beauty Princess Nechama Pass receives flowers from an Air France officer at Lod Airport prior to her flight to the Asian Beauty Contest in Manila.

'Hostility against Jews'

W. Germans protest over articles

DUESSELDORF (JCNS)–

Two articles in the mass circulation West German illustrated magazine, **Stern**, published on the occasion of Israel's 25th anniversary, have angered and dismayed the Jewish community. Werner Nachmann, the chairman of the Central Council of Jews in Germany, has described them as an accumulation of lies, falsifications and distortions.

Nachman said the editor of **Stern**, Henri Nannen, once a Nazi journalist, "with his hostility against the Jews, is tearing open ditches filled in long ago."

Heinz Galinski, the chairman of the West Berlin community, declared that the **Stern** articles would "preserve prejudices" and "release feelings of hatred." Writing in the West German-Jewish weekly, **Allgemeine Juedische Wochenzeitung**, Galinski stated it was not the first time that **Stern** had taken a one-sided, tendentious, anti - Israel attitude. Its latest articles had "falsified historical events and nourished anti - Jewish tendencies."

Dr. Hans Lamm, chairman of the Munich community, called on **Stern** to publish an article in rebuttal by a Jewish or Israeli writer. **Stern** has not replied and has even declined to publish any letters to the editor on the subject, although this is what it normally does in the wake of such feature articles. The articles were written by Kai Hermann, a young reporter said to be a supporter of the Young Socialists (Jungsozialisten). This organization has not only been highly critical of Israel but has joined the Arabs in their propaganda campaign against the Jewish state.

Typical of the tone of the articles is his statement: "Israel, now 25-years-old, seems already to be a legend. The shows put up by her propagandists proclaim one stereotype only, but they have also played their part in provoking the opposite--that of "Zionist fascism" which starts wars, conquers, subdues and tortures in order to survive."

These articles also accused Jews in Israel of having slaughtered Arab women, declaring that "Fascism found not a few admirers among Jewish terrorists." Latent anti-Israel bias and an anti-Jewish attitude have characterized articles in **Stern** for many years. Since Nannen appears to have done nothing so far to stop this, it can be assumed that he has no objection to it.

Leading translator and poet is buried in writer's section

TEL AVIV (JTA)–

Abraham David Shlonsky, Israel's leading poet and translator of many of the world's classics was buried in the writers' section of the Kiryat Shaul cemetery here. His funeral was attended by President Zalman Shazar, cabinet ministers, Knesset members and several hundred writers, poets, teachers and students. Earlier his coffin was placed in the front hall of the Tel Aviv municipality where hundreds of people filed past in a final tribute.

Shlonsky, who died at his Tel Aviv home recently at the age of 73, was eulogized by Deputy Premier Yigal Allon as "the godfather of modern Israeli literature." Born in Kariukov, Russia, the scion of a famous Chassidic dynasty, he retained both the learning and lore of his ancestors throughout his life. His secular education began in Russia and continued in France and Palestine.

Shlonsky arrived in Palestine after the Russian Revolution and worked as a manual laborer like other olim of his generation. But he continued to write and eventually settled down as a full-time poet and man of letters.

Shlonsky became the leading Hebrew poet of the post-Bialik generation and contributed to the development of the modern Hebrew language. He translated the works of Shakespeare, Moliere, Gogol, Pushkin, Tolstoy and Brecht into Hebrew and wrote Hebrew poetry that on occasion spoke for all Israelis on matters of conscience. His lament for the martyrs of the Holocaust is carved on the walls of the Yad Vashem in Jerusalem.

For many years he was a member of Mapam and involved in its Kibbutz Artzi movement. He was also close to Hashomer Hatzair and contributed to its publications. Shlonsky was a member of the Hebrew Academy and headed the Israel Writers Association.

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'We were fools to leave Russia for Israel,' say Jews waiting to return to the USSR

By GREER CASHMAN

VIENNA (AJPA)–

It is ironic historical juxtaposition that the Viennese street in which a municipal housing development named for Theodor Herzl, the architect of the Jewish state, was erected is now a transit point for more than a hundred Russian Jews en route from Israel and seeking to return to their native soil.

Their presence in Malzgasse is an embarrassment to the representatives of the Jewish Agency and the Viennese Jewish community and comething of a major triumph to the Soviet authorities who are not as yet welcoming them home with open arms.

Malzgasse can be defined as nothing short of a poverty area. Its ancient buildings are dark and odorous. The walls are cracked and peeling. The steep winding staircases are the only reminder of an old world kind of grandeur.

The prison-like atmosphere is heightened as one steps beyond the threshold of any one of the several apartments on each floor. A bare kitchen leads to the dormitories. There is no other word for the bedrooms some of which have eight people sleeping in them.

I was welcomed by a middle-aged woman from Vilna. She was shabbily but cleanly dressed. She ushered me into one of the bedrooms in which there was a creaky divan, a makeshift cot, a double bed, a small table and two chairs.

There were no cupboards and an odd assortment of clothes hung on coat hangers suspended from nails which had been crudely knocked into the walls. We were joined a few minutes later by an engineer from Odessa and a retired builder from Minsk.

None of them hesitated to talk to me. The middle-aged woman and the retired builder were quite garrulous. The engineer was somewhat guarded initially but relaxed after he had seen my credentials which he asked for only after I had been there for half an hour.

We spoke in Yiddish liberally sprinkled with Russian and a few Hebrew words.

They told me that this bare-floored apartment contained four rooms in which 19 people were living. Some of them had been in Austria for two months, others as long as 18 months.

All three were united in their condemnation of Israel which they regard as a capitalist country. All three were equally confident that it would take but a short time before they would receive permission to return to Russia where they were sure of obtaining adequate housing and jobs.

Their major complaint against Israel was that they had been cheated by the Jewish Agency which had harassed them for funds from the moment they had stepped off the plane. Sensing my incredulity, the woman produced a Teudat Aliya card on which payments had indeed been recorded. What these payments were for, she did not specify.

She complained bitterly of Israeli bureaucracy, saying she had been shunted from one office to another for days on end when trying to find accommodation and employment. She had become alienated from her sister who had settled in Israel over 16 years ago. "Why didn't she write and warn me?" she lamented. "I would have stayed at home."

When she arrived in Israel, she had weighed 73 kilos. Now she weighs 45. "That is the extent to which Israel has drained me."

The engineer remarked that he had not come to Israel to be a brick layer. I asked him whether he worked as an engineer in Austria. "I can't," he explained. "You have to have the language."

"And don't you need to have the language in Israel too?"

He conceded with reluctance.

He had heard somewhere that Israel receives $38,000 from America for every Russian family which she absorbs, "but we get nothing out of this money," he complained.

He objected to being put on show at his ulpan for visiting UJA missions. It deprived him of his dignity as a human being.

"Ninety per cent of the Russian Jews want to leave," he claimed, "but they don't have the money for the fare. Once you are there, it is almost impossible to leave." He complained also that Israel, compared to Russia, was a cultural vacuum.

The retired builder from Minsk had been in Israel for nine months. "I was miserable there the whole time. Israel is alien to me. I had no language. The system is capitalistic. I was brought up to be a socialist. A man's fatherland is where he is born. You cannot transplant a heritage. My heritage and my fatherland are Russia."

Why, if they all felt so strongly about Russia had they come to Israel? "We were fools," said the woman. "We kept listening to Kol Israel on the radio and listening to propaganda from the American Jews."

The other two concurred.

Israel refuses to assist work of Jarring group

JERUSALEM (JCNS)–

The Israeli government has told the United States that it will not co-operate with any committee established within the framework of the United Nations either to take over the Jarring mission or "assist" Ambassador Jarring in pursuing his work. The government has also reaffirmed that it will not accept any re-interpretation of the Security Council Resolution 242. In this way Jerusalem hopes to stymie any concrete Security Council action when the debate, requested by Egypt, gets under way.

As far as Israel is concerned, Jarring has ruled himself out with his memorandum two years ago in which he demanded an Israeli commitment to withdraw in advance of negotiations, a stand which he has ever since refused to take back.

Jerusalem remains convinced that the way to peace lies in the American notion for talks -- proximity or otherwise -- for partial settlement along the Suez Canal, leading eventually to further measures of agreed Israeli withdrawal. Officials in Jerusalem have denied reports from New York that Britain has been the author of a suggestion for a three-man consultative committee and said that this was an Arab proposal. Britain has sounded out Israel about that idea --as had other countries-- but at no stage presented it as her own.

It is hoped in Jerusalem that Britain will not go back on her total commitment to Resolution 242 in its unchanged form, but after Britain's attitude to Israel's Beirut raid a strong note of cynicism remains here.

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American heads Windsor community centre

WINDSOR–

Charles Zalev, president of the Windsor Jewish Community Council, has announced the appointment of Joel Verbin as program director of the Jewish Community Centre. The initial emphasis of his work will be in the area of youth programming which is to be expanded at the centre, according to Joseph Eisenberg, executive director.

Joel Verbin

Verbin came to Michigan from the West Coast to earn his masters degree in community social work at the University of Michigan. Since completion of his graduate study, he has worked extensively with teens and college students, as well as the mentally retarded. Past professional associations have been with the Detroit School System, the Jewish Community Centre of Detroit and the Jewish National Fund. Verbin is also a member of the Academy of Certified Social Workers.

Included in the new program director's background are many summers spent at Jewish camps, including Brandeis near Los Angeles, Solomon Schechter near Seattle and the day camp of the Jewish Centre of Detroit. Verbin has a B.A. from the University of Washington in Seattle, and has attended the Hayim Greenberg College in Jerusalem, as well as studying Hebrew in the Middle East Studies Center at Portland State University in Oregon. He has served in various capacities in B'nai B'rith Hillel and United Synagogue Youth.

Presently a member of Congregation Beth Shalom in Oak Park, Michigan, Verbin has taught courses there on the Jewish community, Jewish mysticism, and Judaism and Darwinism.

He presently is serving as co - chairman of Beth Shalom's membership committee and is affiliated with the Young Marrieds Club along with his wife Phyllis, the former Phyllis Aronson of Oak Park, daughter of Hattie and Hy Aronson. Mrs. Verbin is an employment counselor with the Michigan Employment Security Commission, WIN Program. The Verbins presently live in Southfield.

U of Manitoba confers four honorary degrees

WINNIPEG–

Four Canadians -- two scientists, a doctor and a judge--were awarded honorary degrees by the University of Manitoba during the annual spring convocation exercises May 24 and 25.

They are:

--Winnipeg physician and surgeon, Dr. Alan A. Klass;

--Dr. Bert B. Migicovsky, director-general of the research branch, federal department of agriculture;

--Nobel prize winner, Dr. Gerhard Herzberg, former director of the pure physics division with the Research Council of Canada;

--Mr. Justice R. G. B. Dickson, of the Supreme Court of Canada, formerly with the Manitoba Court of Appeal and past chairman of the university's board of governors.

Dr. Klass and Mr. Justice Dickson will receive honorary doctor - of - law degrees, while Dr. Herzberg and Dr. Migicovsky will receive honorary doctor - of - science degrees.

Dr. Klass has made significant contributions in surgery, with his research being written about in many textbooks. He retired in 1972 as an associate professor of surgery and anatomy in the university's medical school.

Dr. Migicovsky was born in Winnipeg and received his bachelor-of-science in agriculture degree from the university in 1935. A biochemist, he has been with the federal agriculture department since 1945.

Dr. Herzberg's contributions to science have been honored by societies from more than one branch of the sciences: physical, astronomical and chemical. He has made contributions to atomic and molecular spectroscopy, structure of atoms and molecules and atrophysics, and awarded the Nobel Prize for chemistry in 1971.

About 130 Jews from Ontario and Quebec, carrying placards in four different languages, hold a noonday prayer vigil in front of the Iraqi embassy in Ottawa to petition the government to allow free exit of Jews from Iraq. (Studio Impact Photo)

Vigil at Iraqi embassy asks help of Canadian authorities

OTTAWA–

Representatives from Jewish communities in Montreal, Toronto and Ottawa assembled in front of the Iraqi embassy last week for a prayer vigil in protest of the treatment of Jews in Iraq.

Sponsored by the eastern regions of the Canadian Zionist Federation and the Canadian Jewish Congress, the gathering appealed to Iraqi authorities to release those Jews wishing to emigrate and to disclose the fate of those who are missing.

Since the 1940s the Jewish community in Iraq has dwindled from a population of 150,000 to 500.

Speaking at the vigil was Lou Zablow, chairman of the Congress foreign affairs committee, who said:

"Persecution of Jews in Iraq continues unabated. Recently a number of families have been murdered brutally. Many Jews disappeared and are presumed dead. At the same time, the fate of the remaining Jewish community is most precarious."

Canadian authorities were urged to use their good offices to help. "Surely no political consideration should be put in the way of releasing innocent people from prison and permitting those who wish to emigrate to do so," said a statement.

Recently a cable was forwarded to Dr. Kurt Waldheim, secretary general of the United Nations. Co-signed by Sol Kanee, Canadian Jewish Congress president and Saul Hayes, Canadian Jewish Congress executive vice - president, the text read:

"Your Excellency--Canadian public opinion is deeply distressed by reports of further murders of Jews in Iraq. We have reason to believe that 16 Jews have been murdered by the Iraqi security authorities in the past few months. These persons are well known citizens and must be presumed innocent of any crimes whatsoever. We appeal to Your Excellency to request the government of Iraq to cease these barbaric acts which are contrary to the norms of civilized standards and offend the very principles of the United Nations Charter and the rights of man. We also would request that you urge the Iraqi government to permit Jews who wish to leave to do so without let or hindrance. We would be grateful to have your confirmation that you will intervene with the government of Iraq. Please accept this expression of our highest esteem."

All in the family

Walkathon spirit helps make it a fun affair

The Tolesnick family pauses after completing the first four miles of the 22-mile walkathon. Pictured with Al Green, UJA campaign chairman, are, left to right: Ruth, Mark 3, Lisa 11, Judith 2, Shoshana 8, Chayala 6 and daddy Irwin. The Tolesnicks drove in from Kingston in order to participate in the UJA-ISF Walkathon. (Photo by Hoz)

By DOROTHY LIPOVENKO
CJN Staff Reporter

TORONTO–

The power of positive thinking. That's the way to defy the odds when you're walking 22 miles with four kids and a 2 1/2-year-old in a stroller who complains her feet hurt.

But Ruth and Irwin Tolesnick of Kingston were so sure they would complete the walkathon that they printed invitations to a wine and cheese party, where they will host their sponsors and collect the money with an 'I-told-you-so-look.'

By the time they had reached the second checkpoint, pausing long enough to refresh themselves with oranges, Irwin declared with the triumph of an Achilles: "There is no doubt we will finish; there is no stopping now."

The Tolesnicks weren't the only family up at 6:00 a.m., ready and raring to go for the annual UJA Walkathon for Israel. One wondered what bleary-eyed parents were doing driving groggy tots and teeny-boppers up Lawrence Avenue at seven o'clock on a Sunday morning. By 7:15, the Lawrence Plaza was mobbed with parents and kids. It looked more like a student protest or a fabulous sale. UJA officials just weren't able to restrain the enthusiasm and undaunted spirit of the crowd. But they had to be held back because no one was manning the first checkpoint so early.

Threatening skies failed to put a damper on the people who continued streaming into the plaza at 8:00 a.m. Most walkers declared the cool, but fresh weather ideal for walking and visions of staggering up the 'Y' hill to the finish in sweltering heat soon vanished.

But York Mayor Phil White looked optimistic--he wore sunglasses. Sporting plaid pants, windbreaker and red and white sneakers, he knew where his competition would be coming from this time. To someone who remarked that he looked like a little kid, he replied: "Sure... until I give out."

By 8:15, Toronto appeared as though it had been invaded by the Red Army. Scores of youngsters plastered their backs and wrists with red Help Soviet Jews stickers. To them, it was more than a walk: after all, how many could eat popsicles and potato chips so early in the morning and get away with it?

All 69 - year - old Dave Dubnov needed to sustain himself was faith in himself. "I did it last year, and I'll do it again this year," he said.

He walked from his downtown John Street home to the starting point at Lawrence. But one who had youth on his side wasn't as sure of himself. Nine-year-old Sheldon Bainwohl said he'll walk "until his feet give out."

The first cries of "I'm dropping" and "I'm dead" were soothed at the first checkpoint, Beth Sholom Synagogue, by cornstarch that was rubbed on many a blistered foot.

Running the last few paces, not from the CBC's **This is the Law**, but to the first checkpoint finish were CBC TV personality Paul Soles and his son, who declared they were having a wonderful time.

Al Green, UJA chairman, said it was "beautiful to see an army of red armbands behind and in front of you."

Fear 'watered down' education

Parental turmoil sparked by changes in Hebrew Academy's structure

TORONTO–

Several parents of students presently in Grade 9 at the Associated Hebrew Schools Day School and at the Community Hebrew Academy of Toronto are in a state of turmoil, resulting from rumors concerning the operations of the academy during the coming school year.

This September, there will be changes with respect to the optional parts of the curriculum. Students who are presently attending the United Synagogue Day School, the Independent Day High School and the Bialik Hebrew Day School will be attending the academy for the first time. These changes have aroused fears that the academy will be deflected from its previous educational philosophy or that, in some way, the education of the students will be watered down.

The situation has been exacerbated by the recent decision of Dr. Solomon Burack to resign his position as principal of the general studies department of the academy and of Associated and assume the general studies principalship at the new yeshiva high school, Or Chaim, a branch of the B'nei Akiva yeshivot, being established for the first time in Toronto for the coming school year.

The cause of the rumors appears to stem from the coincidence of the entry into the academy of students from schools other than Associated and the opening of the Or Chaim yeshiva.

The rumors include assertions that the Or Chaim yeshiva has been established because of the introduction of the new students at the academy during the coming year; that Associated students who would normally have gone into the academy, and existing academy students will have their curriculum so changed and their religious philosophy so affected that their education will be impeded and their religious outlook destroyed; that "Godless" students from Bialik will be studying Bible without yarmulkas; that Associated graduates will in some way be "contaminated" by the proximity of students who graduated from non-Orthodox schools.

The views of members of the board of the academy, Jacob Burke, the principal of the Hebrew studies department, and Rabbi Irwin E. Witty, the director of the Board of Jewish Education and of the academy, are that these rumors are unfounded.

It has been learned that the curriculum for those students who are presently at the academy and for those who graduate from Associated, will remain basically the way it has been, and that there will be no watering down of the subjects which will be taken, or the manner in which they are taught.

The traditional atmosphere of the academy will remain unchanged. Bialik students do not now study Bible without their heads being covered and there is no intention that they will do so once they become academy students.

It is understood that Or Chaim was established as a result of the feelings of those in the community who wanted a yeshiva which, while adhering to traditional yeshiva concepts, had a strong commitment to Zionism and to the state of Israel. The plans for such a yeshiva were set long before the negotiations at the academy for an adjustment in curriculum to meet the new students who will be going to the academy during the coming school year. It was not established because of the changes being made at the academy.

The one school concept was confirmed by a special study committee appointed in 1971 by the academy and chaired by Professor Sydney Eisen. This committee's report was approved by the academy and by the Welfare Fund.

What is happening during the coming school year involves no new concept.

The academy was founded 12 years ago by the United Jewish Welfare Fund. It was recognized at the outset that the academy might not be an acceptable educational institution for those who desired a yeshiva atmosphere at high school level. However, it was thought, and still is thought, that it would be fully viable for graduates from elementary schools with Orthodox, Conservative, Reform and "secular" philosophies, who did not insist upon a yeshiva type education.

At that time, members of Associated and Eitz Chaim participated in the establishment of the academy and participated in the decision as to its location. After canvassing various locations, it was agreed that the academy would, temporarily, be housed in the Associated building at Neptune Drive, always with the intention of ultimately locating it in its own surroundings.

What has, in fact, happened over the intervening years is that in addition to being housed in the same building as the Associated elementary day school, the principals of the academy have been the same principals of the Associated Junior High School, many teachers have been used in common by Associated and the academy and the majority of members of board of directors were connected with Associated. This combination of circumstances led to the imprint of Associated being upon the academy, its philosophy and its curriculum, to the extent that many parents and even teachers and students often referred to the academy as "the Associated High School."

The operations of the academy have been fully funded by the Welfare Fund since its inception, over and above fees collected from the parents.

U.S.D.S., satisfied that the needs of its students are being protected, has decided to close the Independent Day High School at the end of this school year and has urged its students and those students who are currently in Grade 9 to go to the academy this September. Likewise, Bialik agreed that it would take no steps to create a high school of its own, but would encourage its graduates to go to the academy.

The academy presently has 216 students and anticipates that enrolment for the coming year will be 250.

The academy, itself, last year established a second stream which has been highly successful. This stream was composed of students who had never gone to a day school before, but who now desired to have a Jewish day school education at high school level. While their general studies are conducted with the other students at the academy, certain subjects, primarily those requiring a knowledge of Hebrew and the study of the Hebrew language itself, are undertaken separately at their own level. This new stream has been a substantial success and it is hoped that it will be broadened in the future.

The concept of a single community day high school, being the only day high school which the Welfare Fund would support, was based, not merely upon financial considerations, although those considerations did play a large part. The dearth of teachers available to the day school system, the opportunity of exposing students at high school level to an understanding of the various idealogical streams in Judaism, an exposure to excellence in education and the expression and transmission of ideas, were all motivating factors in the Welfare Fund's establishment of the academy.

The search for an independent building for the academy is underway and it is hoped that within the not too far distant future, this can be achieved.

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The tefillen revolution starts this Sunday, rabbi proclaims

By RABBI MEIR GOTTESMAN

The revolution starts this Sunday. The revolution? The tefillen revolution.

For too long the mitzvah of tefillen has been neglected. For too long boys are bar mitzvahed, given a velvet bag containing a set of tefillen, and then it is set aside... The boys are shown perhaps once how to put them on, but after that there is silence.

Why should it be like that? Why are tefillen so neglected? Have we forgotten the power of tefillen? Tefillen is the Jew's emblem. By putting on tefillen, a Jew binds his "nshama shebmochi" his very soul, his leiv, his emotions, his energies, and acknowledges that they are under the kingship of God!

Tefillen is not a simple ceremony of putting on little black boxes and straps. Tefillen is dynamic. Tefillen is the P'er, the glory of the Jew, his crown. It is his defence against enemies. "All the nations of the world will see that the name of the Lord is called upon thee and they shall respect thee"... Because tefillen show that we respect our way of life.

Tefillen are the wings of the Jew, lifting him above all the travails of the environment around him. If all the money spent on committee reports on how to combat intermarriage, drugs, soul snatching and all the other machlos of modern day society would be put into promoting the sanctity, the relevance, the beauty of putting on tefillen, of writing out the name of the Almighty on our arm, and wrist and fingers, we would get results.

Judaism is not a religion of words. Judaism is a mystery of actions, mitzvot, that shake the foundations of the moral and spiritual universe. The Almighty Himself wears tefillen, the Talmud relates, just as the Jew does. Our tefillen says, Shema Yisroel, the Lord is One. And the Almighty? His tefillen say, "Who is like the people Israel, a unique nation on earth?"

Nature hates a vacuum. The new generation of Jews and I don't mean just the college and high school youth, but all those who were not brought up in the traditional environment of way back when, is seeking. They are seeking here and they are seeking there. They are seeking emotion and direction.

The best defence is an offense. We must take the offense for Yiddishkeit. We must shout it from the rooftops: Jew, you are the heir of a living Torah, of mitzvot that are alive, come, grab your inheritance." Judaism must become the first love of the Jew.

That is what we are doing on Sunday, June 3rd, at 9:30 a.m. We will hold our gathering, sponsored by a number of congregations, at the Lubavitch Youth Center, which is at Bathurst and Edinburgh.

I challenge you fathers and mothers who have boys and girls, teen-agers, older, who have not walked into a shul in months or longer, come with them down to us yourself. We will show them what Judaism offers them. We will show them how to put on tefillen. We will have an exciting sports program afterwards.

We are the future. Together.

Rabbi Gottesman is co-ordinator of this Sunday's tefillen rally and assistant rabbi of Beth Sholom Synagogue.

ask the rabbi

Mourning period reason Sefira bans haircuts

1. Why is it customary not to shave or have a haircut during the Omer?

RESPONSE:

The Talmud (Yevamot 62b) tells of 24,000 disciples of Rabbi Akiva who all died at the same time because they did not treat each other with respect. The "time" in which this happened is not stated in the Talmud but was later identified with the period between Pesach and Shavuot which is the Omer period. The Shulchan Aruch (Orach Chayyim 493, 1-2) gives this as the reason why marriages are not celebrated during this period and why the hair is not cut. It is a period of mourning for the disciples of Rabbi Akiva.

We find the reason being given as early as the eighth century. According to the Shulchan Aruch the mourning period lasts only up to the 33rd day of the Omer (Lag B'Omer) because "it is said" the plague stopped on that day. In other communities, however, the period after Lag B'Omer is also kept as a period of mourning, but all agree Lag B'Omer itself is a minor festival.

The Kabbalists give another reason for celebrating Lag B'Omer, because it is the anniversary of the death of Rabbi Simeon b. Yohai, the day on which his soul went to heaven. Interestingly enough, Rabbi Simeon b. Yohai is one of those disciples, mentioned in the above Talmudic passage, whom Rabbi Akiva taught after the others had died.

It can be seen how vague the historical details are so that scholars have found here a happy hunting ground, seeking to track down the real origin of this period as one of mourning. Among the ingenious suggestions that have been advanced are that a defeat was suffered at this time against Rome by the followers of Rabbi Akiva, who hailed Bar Kochba as the Messiah; that it has some connection with the Roman superstition against marriages in May; or that there is some association with Lent.

CNTU should publicly denounce Chartrand's bigoted remarks

It has become fashionable, in our sophisticated society, to deal with religious and racial air pollution in terms of what can euphemistically be described as the "higher morality."

Freedom of expression, goes the thesis, is fair as long as it does not treat unfairly another's right to freedom; and worthy as this contradiction between "freedom" and "right" may be, it nevertheless makes very difficult the elimination for society of the poisons of prejudice that would destroy it.

The case of Michel Chartrand, the Montreal labor leader whose venomous screeching against "imperialist capitalism" has of late caused him to zero in on Israel and Jews in his own Quebec domain, is a difficult one to handle because (a) giving him free publicity in a possible lawsuit based on the theory of group libel and slander, would accommodate his need for martyrdom; and (b) to enter an open debate staged by responsible Jewish organizations, would only cause the lava of bigotry to flow even more furiously.

Last week Chartrand once again opened the floodgate of his obsession in an appearance at an anti-Israel rally staged in Montreal by an Arab-oriented organization--and this was his right. But as the proceedings and discussions grew warmer, he fell into the trap of his own jaws and proceeded to villify Jews as the "most privileged minority," which must be curbed from "polluting" the atmosphere any further.

Whatever Chartrand's problems may be deep in his psyche to cause him to speak as he does, or whether it is best to give him little heed, is not the issue at hand.

What is very much the issue is whether those who profess to support the peaceful relationships between religious groups which are part of the Canadian, and particularly, the Quebec mosaic, can remain silent in the face of these repeated diatribes from Michel Chartrand.

Since he holds an important position in the hierarchy of the Confederation of National Trade Unions (CNTU), it would seem important that the leadership of the CNTU issue a public denunciation of Chartrand's virulent, bigoted statements.

Jews have played a vital role in the labor movement and the growth of unionism in this country, and the solidarity of the labor movement should compel friends who profess to be friends, to remain silent no longer.

Michel Chartrand

Refuses to book film

Movie distributor calls Hitler film boring, pseudo-intellectual rubbish

LONDON (JCNS)-

As far as Bernard Delfont is concerned he has not banned anything: he has merely refused to buy something that was offered to him.

He has been surprised by the fuss over his decision not to allow the film, **Hitler--The Last Ten Days** to be shown in the 260 ABC-EMI chain of cinemas he controls in Britain.

It should, in fact, be made clear that the film was never booked for the whole circuit, but because of doubts about its commercial potential, was accepted by the company's film booker for only five tryout dates.

If it had done well on these then, in the normal way, it would have been given a larger release. It was these five showings that were cancelled by Delfont after he had seen the film.

Without a booking on either the ABC-EMI circuit or in the Rank-owned cinemas no film can be expected to make any real money in Britain. There have been films such as **Women in Love**, which Rank turned down and which were subsequently shown in ABC-EMI cinemas.

"But if Rank turned down a film no one says they are banning it," said Delfont.

"In the case of **Hitler--The Last Ten Days**, I didn't think it was worth buying. I thought it was dull, boring and pseudo-intellectual rubbish.

"I don't know how much my emotions came into play in making the decision but I voiced an opinion to a MGM executive after seeing it and I made up my mind the next morning."

He is surprised at the reaction caused by his decision.

"There was nothing special about it," he said. "There are films we have made ourselves such as **The Breaking of Bumbo** which I won't show at certain levels. There is something in it which I think is anti-Churchill and I don't think the time is right for its general release."

Delfont was speaking a few hours before he left for Cannes, where, at the film festival, a picture called **Swastika** is being shown. He is waiting to see how that deals with the subject before he reaches an opinion.

"I am not going to ban any film in which Hitler appears," he said. "But it must be a film with real integrity. Otherwise it is obscene."

He agreed that different people--even different Jews--would hold different opinions about the value of **Hitler--The Last Ten Days**. But, he said, he was not so much worried about its effect on older people who had lived through the Hitler years as on the youngsters who hadn't.

"It's the 20-year-old boys I'm worried about," he said. "The film didn't show the years before the last 10 days. Most of what you see is a man hunted and trapped. And a hunted man becomes a hero in the end.

"I'd much prefer to see the last 10 years of Hitler. Then we would have a real insight on how people can be manipulated in a dictatorship.

"I haven't been a dictator" -- Sir Alec Guinness who played the role of Hitler is reported to have called him one. "I have just exercised my right to run my business in a way that my board thinks is right.

Guest editorial

Shavuot should remind parents of importance of Jewish education

By DR. ALEXANDER BROWN

The holiday of Shavuot, a joyful festival, is known to us by various names, all of which point to its dual nature. On the one hand it is the "Chag Habikkurim," the festival of first fruit, a time of pilgrimage to Jerusalem and thanksgiving for the fruitfulness of the land of milk and honey. This custom has been revived in modern Israel in the form of colorful processions with children carrying baskets of fresh produce and fruit.

Shavuot is also named as the "Zeman Mattan Toratenu," the festival of Torah and law-giving, symbolizing the traditional revelation at Sinai, through which the erstwhile slave mass was spiritually initiated into nationhood, the major historical event, in welding a people whose lives were to be guided and motivated by noble concepts, by just and divine ideals. Prof. Emil Fackenheim, noted Jewish philospher, in a recent essay, names as the three outstanding events in Jewish history: the revelation of Sinai, the Nazi Holocaust, and the rise of the modern state of Israel.

Jews in the Diaspora take note of the first phase of the holiday by decorating homes and synagogues with greenery and flowers; by serving special dairy dishes; by reading the biblical story of Ruth, with its pastoral setting, and genealogy leading to the birth of Israel's King David.

They mark the second half of the festival of law-giving by a vigil during the first night of Shavuot reciting the "Tikun Leil Shavuot," by reading the Decalogue and the Aramaic prayer - poem "Akdamot" during the synagogue service.

Describing the theophany at Sinai the Book of Deuteronomy says: "And not with you alone do I make this covenant and oath. But with him that is standing here this day, and with him that is not here this day."

The implication is that, in spirit, all future generations of Jewry were present when the law was given and had received it, as well as the generation of the exodus.

Nevertheless the transformation of an enslaved people, into the free people of the Book was a slow and painful process. The generation of slavery did not enter the promised land. It was their descendants, raised in the freedom of the desert, who after 40 years of physical and spiritual conditioning were deemed worthy of return to the land promised to Abraham's seed.

In some medieval Jewish communities it was customary to introduce the very young child to Hebrew school on Shavuot, the time of the giving of the Torah. The child was given cakes, honey and sweets, so that the Torah might be sweet on his lips as he made his first efforts to master the reading of the Hebrew alphabet.

The communities which practiced this custom were exercising wisdom and a well known principle of reward used in teaching practice. They knew that unlike worldly goods, the heritage of Torah, knowledge of Jewish history and traditions, loyalty to ideals, understanding of the great works of Jewish spiritual creativity--none of these things can be willed from parents to children by law or through blood lines. They must be taught and learned by each generation in turn. "Give yourself to studying the Torah for it does not come to you by inheritance." (Avot ch.2)

That is why every Jew must relive Sinai every Shavuot. That is why it is so very important to remind Jewish parents, especially during Shavuot the Torah Festival, that they have a most solemn obligation to themselves and above all to their children, to provide them with the very best possible Jewish education available in the school of their choice. Truly Sinai must be relived every year and every day of the year.

We wish our young people to receive their Jewish heritage, -- hence we will do all that is required to ensure that Jewish education be maintained at a high level of excellence; that it be neither compromised nor watered down, because there are no short cuts in education; we will do all that is possible to assure respect and recognition for the sacred calling of the Jewish teacher; and we will listen to the reverberations of the thunder and shofar from Sinai echoed by the sound of the inner voice and the dictates of our hearts reminding us of Jewish destiny, past, present and future.

Dr. Brown is associate director of the Toronto Board of Jewish Education.

Letters to the Editor

Orthodox want no truck with Reform, reader says

Dear Editor:

The Ashkenazi chief rabbi of Israel has made it abundantly plain he will not pursue dialogue with Reform or Liberal (even Conservative) rabbis, nor solicit any kind of formal or informal ecumenicism with them. Chief Rabbi Goren has enough of his own troubles with the Orthodox community and he is obviously not disposed to reply to correspondence which leaders of American Reform Judaism have been inundating him with.

Chief Rabbi Goren

Reform Jews, instead of recognizing and respecting the consistency of Chief Rabbi Goren's position, have regrettably found it necessary to engage in extended argumentation with him. Worse yet, some leaders of Reform Judaism have started aping Orthodox customs and ceremonies, presumably so as to ingratiate themselves with the state Orthodoxy in the Israeli republic.

A particularly absurd example of this, appeared in your May 11th issue. One of your readers takes it upon herself to "blast" Goren's attack on Reform Judaism. This would not have been amiss, had your reader actually come to grips with the issues, instead of providing a whole set of irrelevancies, such as her Portuguese antecedent or the fact that her ancestor advised the royal House of Aragon some 500 years ago, or passing on entirely ad hominem tales about the number of children which some Orthodox rabbi's wife had to bear.

It is of not the slightest interest to either Chief Rabbi Goren or to anyone else, as to whether or not your reader studies Torah, lights the Sabbath candles, eats matzoth on Passover or sees to it that her son goes through the bar mitzvah rites. Nor is one a Reform Jew, much less qualified to engage in so-called argumentation with a theologian of Chief Rabbi Goren's calibre, by adducing evidence of one's adherence to Orthodox rituals and pieties.

It is no wonder, that genuine Jewish Orthodoxy views with contempt the hysterical attempts of some Reform rabbis which are designed to outdo the Orthodox in their ritualistics and narrow nationalism. Orthodox Judaism scoffs at those "Reform" divines, who have re-introduced the cult of the yarmulke, tefillin and Chassidic chanting into their services of worship. When will Liberal Judaism come to its senses and recognize that consistent Orthodoxy wants no truck with Reform in any shape whatever?

Klaus J. Herrmann
Montreal, Quebec

A selection of books written in the past by former Israeli prime minister Ben-Gurion have now been translated into Russian with the aid of new immigrants from the USSR. Here, Ben-Gurion is handed the books by F.L. Bash of the Histadrut.

Dear Editor:

During the week before Pesach, it was announced Canada had sold another order of wheat to Russia. At a time when the U.S. Congress is using trade as a weapon for the removal of the "education tax," the Canadian Jewish community remained silent. **The Canadian Jewish News** made no comment about the U.S. move. One would have expected a reminder to your readers of the agonies of our brethren who are still in the land of bondage. There was no suggestion, aside from the editorial in the pre-Pesach issue by Dr. Brown, that all Jews remember them while reading the Haggadah.

I do not mean to single out **The CJN**, since many Jews prefer to remain silent, just as many did in the 1930s. The chief rabbi of Britain, Rabbi Jakobovits, stated that in this area, Anglo-Jewry is superior to American Jewry, who, I feel, are more active than their Canadian counterparts.

Even in the U.S. Jackson amendment it indicates some Jews of that previous generation did something about freeing the captives.

In Toronto, most of the active work is done by the youth, the largest organization being the Toronto Student Council for Soviet Jews. It is interesting to observe that most of those working for the freedom of over three million Jews in the Soviet Union were born after the Holocaust. They state that, unlike the previous generation, they are not the Jews of silence.

What is to be expected of the youth? They can try to keep the hopes of our fellow Jews alive by sending letters and organizing telephone calls. They can attempt to act as a clearing house for information about our brothers. All these activities require much time and relatively little money.

Much more can be done. All Jewish organizations and individuals must consider this one of the most important problems facing Jews today. Yes, we should support Israel, but why have a homeland if the Soviet Jews cannot return? We should worry about assimilation, the loss of Jewish identity, intermarriage, and conversion to other religions. Yet, we stand by and do nothing for the Russian Jews, who, by national policy, are forced to undertake these tasks by themselves.

As a chemist, I see the persecution of our people in my work. At scientific meetings, one sees few Jews from the Soviet Union, although there are many Jewish chemists. One of the most blatant examples of this treatment is the case of Professor Benjamin Levich, who was elected vice-president of the International Society of Electrochemistry. Because he wishes to emigrate to Israel (he applied for an exit visa over nine months ago), he is unable to attend any meetings of the society.

We must not just say to our Soviet brethren "we are behind you." Everyone can boycott products produced by companies, who trade, or plan to trade with the Soviet Union. This form of action has started in other countries--we should add our weight. As in the U.S., the plight of the Soviet Jews must become a political issue. With a minority government in Canada, and the possibility of an election at any time, this may be a good opportunity to approach all political parties about this matter. The Jewish press has an important responsibility. All information about local, national, and international events should be brought before its readers.

We must not forget. We must not remain silent. The fate of over three million Jews rests upon our shoulders--we must not desert them.

Dr. Michael Schneider
Guelph, Ontario

Canadian artist Henry Hoenigan

The story of two world wars is account of painter's life before making Canada his home

By HORACE BROWN

Next to a good book, I will settle for a good painting. If I had my choice of painting, I would come down on the side of something Canadian, just as I prefer Davies' **Fifth Business** or Lawrence's **The Fire-Dwellers**, not because they are Canadian novels but because they hold their literary heads up anywhere in the world.

It is always a particular pleasure to "discover" a new Canadian artist. Artists, you will find, are continually being rediscovered. That is why I secretly grin when someone like Harold Town gives everyone the back of his hand. He's getting in a few for all the rest.

Which brings me to Henry Hoenigan.

Henry Hoenigan recently donated to the state of Israel, to mark that country's 25th anniversary, his painting portraying the spirit of the Yishuv. Henry painted this during the War of Independence, but he is no stranger to Israel, having spent many years there after the Second World War. The painting was gratefully accepted.

The story of two world wars is really the story of this artist. Born in Poland in 1917, he graduated from the Academy of Fine Arts, and at the age of 21 had an exhibition at the Palace of Fine Arts in Cracow.

The following year, Hitler invaded Poland. Fleeing the advancing panzers, Henry somehow made his way to Siberia, and them, in one of those oddyseys of the war, finally found himself in Egypt. Here he joined the Free Poles under Lt. Gen. Sikorski. The latter was interested in art, and Private Hoenigan painted the general's portrait. The Polish general saw to it that his talented soldier was represented at the international exhibit in Cairo in 1944.

After the war, Henry Hoenigan stayed on in the Middle East. He was particularly interested in Jewish life. His brush depicted many of its aspects. One that particularly interested me was of a Jewish peddlar in Jerusalem whose kindness and goodness seem to leap from the canvas.

"And those big, square-toed shoes," I marvelled.

"Yes." Henry permitted himself one of his wickedly elfish grins. "Right in today's style, isn't he? Even if I did paint it 22 years ago."

His Jewish paintings have received wide recognition. A while back Hadassah organized an exhibition of his work in this area.

That Henry Hoenigan's work has many influences is understandable. In 1946, he found himself in Paris, where he made the acquaintance of many prominent artists, some of whom donated paintings to him as a token of their esteem and affection. Another Paris saw him in 1950--Paris, Ontario. Henry was one of those who agreed to emigrate to Canada as a farm laborer, and he worked on a farm near that southern Ontario town.

Some Canadians were horrified that this man, who had a definite cultural contribution to make to his adopted country, should be pitching hay and doing chores with those skilled hands. One of these was John R. Taylor, curator of the Ontario College of Art, who did everything he could to push Henry back into being a full-time artist and finally succeeded. Another was Mary Schneider, with whose summer school at Actinolite, Henry was associated, as well as the Doon School of Fine Art.

Henry fell in love with the Canadian landscape. His studies were eloquent of this new land in an impressionist manner. It is a joy to look at the work of what I call his "green-and-blue" period.

But here is where I lay some claim to "discovery," as one of the first to see Henry's new work. Once again, it is Canadian landscape, but controlled, vast, weathered, the distillation of what his artist's eye saw on the Canadian farm. It is greatly different from his other work, and, to my enthusiastic eye, a breakthrough into a new dimension of Canadian art. There are others who have tried his new themes, but none I think as successfully as Henry Hoenigan.

"I want to be a Canadian artist," says Henry. "I am trying this new path. I hope it will lead somewhere."

If it does not, then Canada is undeserving of the enfolding love of this Pole who came to Canada by way of Siberia, Egypt, Israel and France. When Henry's new work is shown, the already-great respect in which he is held will, I feel, blossom into a mutual admiration society that will take in art worlds everywhere.

Israelis are worried over Watergate

By NECHEMIA MEYERS
REHOVOT-

Israelis are deeply concerned about the seemingly endless Watergate scandal, not so much because of their love for Richard Nixon as because of their concern for America's position in the world.

Nechemia Meyers

With the U.S. so engrossed in contemplating its own poltical navel, rival powers, Israelis fear, may take the opportunity to chip away at America's prestige in other countries and to threaten America's overseas friends -- Israel among them.

Nixon has been very popular here, probably more popular than in the United States, because he delivered the goods. The Skyhawks and Phantoms that filled the skies of Jerusalem on Independence Day began arriving during the Johnson administration, but most of them were Nixonian in origin, and Israelis, who don't suffer from a surfeit of allies, profoundly appreciate that fact.

Independence Day was also the occasion for a popular, even banal, expression of Israeli-U.S. friendship -- in the toy stores. Every Independence Day these stores sell daisy chains of flags, national flags and those of Israeli military units. This year a new style of daisy chain made its appearance. It included, side by side, the Star of David and the Stars and Stripes.

Other Israelis realize the country does not lack for supporters among Nixon's angry critics in the House and Senate, and would not be saddened were he to disappear from the political scene. But they shudder at the possibility that the leading Western power may be torn apart by internal strife for the next three and a half years.

Opposition parties here have been quick to draw sometimes rather fanciful parallels between Watergate and the local scene. Knesset Member Uri Avneri, for example, has described donations secured by Finance Minister Pinhas Sapir for large-scale health, education and welfare projects -- about which the government and Knesset are fully informed -- as "Israel's Watergate affair."

Other spokesmen for the opposition have contrasted the way Watergate was handled in the U.S. and the way in which the recent Netivei Neft controversy -- involving oil production in Sinai -- was handled here. Attorney General John Mitchell, they point out, is out of office and under indictment, while Israel's Justice Minister Y.S. Shapiro, who resigned in the wake of the Netivei Neft inquiry, was subsequently reappointed.

The Mitchell-Shapiro parallel is debatable, but Israel has had at least one affair which, as in the case of Watergate, electronic evesdropping was used to gain information about a political party. Just 20 years ago a listening device was discovered in the office of Meir Ya'ari, head of Mapam, a left wing Zionist party. The instrument was planted there by Israel's Security Services, not because they distrusted Ya'ari himself, but because they feared the influence of the strong Communist elements then active in the party.

The Mapam leader who stumbled upon the bugging device was Natan Peled, today Israel's minister of absorption. Peled still believes, as he did then, that the Security Services were in the wrong, but he doesn't see that incident and Watergate in the same light.

"The mike in our headquarters," he said recently, "wasn't put there by party people but by members of the service acting on behalf of the state... Moreover," he added, "I assume such incidents have not recurred."

Role of the rabbi must be delineated and constricted if synagogue conflict is to be prevented, writer says

By JAMES SENOR
(Second of two articles)

Different groups of role definers hold different expectations and make conflicting demands on a rabbi's behavior. Synagogue officers and the synagogue education staff, for example, can be in disagreement as to how the rabbi should behave as their educational leader. There can be a lack of consensus among the members of a particular role defining group, as when differences develop amongst the officers on the rabbi's behavior.

If the rabbi's span of function was limited, the range and variety of behavioral expectations would be narrowed. Only a century ago the rabbi was mainly a teacher, a scholar, a source of interpretation on halacha.

And today? Today he has the added responsibilities of sermonizer, psychological councillor, advisor to youth, eulogizer, fund-raiser (for communal causes as well as his synagogue), administrator, social affairs organizer, visitor of the sick, bulletin editor, community relations, and spokesman to non-Jews, to name a few.

Unless and until congregation officers and members understand that the role of the rabbi must be delineated and constricted, conflict will continue. Furthermore, even with the role embodying less functions, there must be agreement amongst the role definers and the rabbis as to which functions remain and which are assigned to others, which are more important and which less.

Such understanding and such agreement is not likely to be attained under present rabbi-congregation relationships. Naturally, congregations want more and more from their rabbi, and he in his "employee" position, which inherently is a subordinate position, is not in a sufficient situation of strength to achieve the agreement and recognition of role referred to. Congregants will listen and concur with their rabbi when he tells them how the world should behave; they will listen (though not necessarily act upon) as to how they should behave, what they should and should not do; but when he talks about limitations of his role--what he should be doing and ought not to be doing, the hearing aids are turned down low.

If there is one group which could develop the understanding and role recognition and agreement, it would be the central body of clergy and lay leaders Ralph Back described. It would have the objectivity, authority and platform to spell out rabbinic roles and have congregations accept them.

Though rabbinic role conflict can probably never be entirely eliminated, under this proposition it can be considerably lessened and made manageable; its reduction would enable rabbis, congregation leaders and members to work more harmoniously and more effectively with each other.

James Senor

The one proposal of Back with which I am in sharp disagreement is his limiting of appointment of rabbis to individual congregations to a term of not more than two years. It often takes that much time for a spiritual leader to get to know his congregation as a collectivity, and at least that long to understand the strengths and weaknesses, problems and potentialities of many of the member families. At the point in time when the rabbi could begin to be able to help his members meaningfully, is the point at which Back would shift him elsewhere. To have maximum impact on people, rabbis must share with them experiences--their simchas and sorrows--their worries and hopes.

Who adds most joy and meaning to the simcha--the familiar figure beneath the chupa who has borne with the anxiety of bar mitzvah and the trials of teen-agehood, or the stranger who can merely solemnize the ceremony? It is true that the latter gives the same legal weight and authority to the kotuba, but whose blessings will have the most spiritual impact?

It is said that the effective teacher is he who can discern the level of understanding of his learners, and move them to higher plateaus of insight, knowledge and inspiration. Whatever else it takes to achieve this, it takes time. With a two-year termination point, the rabbi barely has a chance to get started.

Mr. Senor is a former professor of administration and community organization at Syracuse University and has lectured and written extensively on social role analysis. Mr. Senor is executive director in Toronto for State of Israel Bonds.

Problems of adjustment

Soviet youngsters pioneer new yeshiva

By MOSHE RON
CJN Israel Correspondent
JERUSALEM-

During the last month, a new type of yeshiva has been created in Israel as a result of the vast immigration from the Soviet Union.

In Rishon Lezion, the city built with the aid of Baron Rothschild, a yeshiva has been opened for youngsters from Buchara, Tashkent and Samarkand. The old, characteristic melodies from Buchara can be heard in the vicinity, and the youngsters appear in colored caps and black beards, learning the Talmud. A few months ago, they were still Bolsheviks, studying Lenin and Marx, and now these 130 youngsters, aged between six and 22, are studying the Torah and the Talmud.

The youngsters have had to overcome language difficulties, as well as those of absorption, and have had to adapt themselves to the Israeli climate. It is especially hard to mix these youngsters with yeshiva scholars from the Orient countries, such as Morocco, Yemen, Iraq and Turkey.

The chairman of the Mordechai Goldberg Yeshiva, a fifth generation Sabra, told us that at the beginning there were doubts as to whether it would be possible to open a yeshiva for them because they have special training needs. Some of the scholars have had to undergo a Brit Mila. In this yeshiva, everything is taught, from Alef-Bet (as many students do not know the Hebrew letters) to the pages of the Talmud.

When the youngsters arrived in Israel and heard about the yeshiva at Rishon Lezion, they did not think long about it, and at Lod airport they decided to go to this yeshiva and stay there. They are happy in their chosen home, and study with great zeal. The yeshiva has become famous among the new immigrants.

The Habad Hassidim have established yeshivot for new immigrants in Lod, Kfar Habad, Jerusalem and Kiryat Malachi. In these yeshivot, hundreds of new immigrants from various countries are studying, including Ashkenzim as well as Sephardic Jews from Morocco, Yemen, Turkey and other Arab countries. But the Rishon Lezion yeshiva only houses youngsters from Buchara, Tashkent and Samarkand.

Zionist dynamism responsible for resurgence after conflict

By J.B. SALSBERG

Last week's column was not, I assure you, the result of a morbid impulse to return to the smouldering ruins of the Jewish civilization of Eastern Europe as I saw them immediately after the defeat of the Nazi barbarians. It was rather the result of a deliberate design to share with you--even if only in capsule form--a profoundly personal experience during the most meaningful turning point in the history of our people. It was meant to offer a bird's eye-view of the scene which led from the ruins of the Holocaust to Atzmaut, to independence, to renewed Jewish statehood. It is a flash-back to events of 25 years ago.

As the survivors were emerging from the ruins they and the rest of world Jewry were galvanized by the slogan: "Never Again!" The attainment of Jewish statehood, the rebirth of national independence in the ancient homeland was almost universally felt to be the guarantee for Never Again. As I left for Europe in the fall of 1947, the future of Jewish statehood was before the newly-established United Nations where the "Palestine issue" was to be resolved.

In Germany, the survivors revealed amazingly strong recuperative powers and vitality. New family units were formed and a social and cultural pattern of life began to take shape again. Munich became the centre for all Jewish rescue and rehabilitation work. The JOINT was at the centre of this colossal task. The traditional Jewish political parties were activated in the refugee camps; newspapers and periodicals--mainly in Yiddish, appeared; Yiddish theatre (of a very high calibre) made its presence felt and elements of organized educational activity were introduced.

But the dynamism in the camps, as in Munich and other regional towns, came from the various Zionist groups and their respective leading cadres, most of whom were sent there by the Jewish Agency and the major Zionist political parties and movements.

Few, if any, of the survivors wanted to remain on German soil. Almost all prepared to leave. But where to go was the supreme question. Some chose to join relatives in the West while others merely sought countries that would allow them to live in peace; they felt emotionally unprepared to face the inevitable tension and battles that lay ahead in Palestine, in Eretz. The vast majority of the survivors, however, were determined to tie their future--hard as it may be--with the Jewish homeland that was in the making. To them, "Never Again!" meant Jewish statehood and independence.

While the United Nations was discussing the future of Palestine, the survivor camps provided a steady stream of illegal "olim"--immigrants --for the ancient land since Britain barred all new Jewish arrivals to the shores of Palestine.

The underground migration was only thinly veiled in the camps. Caravans of trucks filled with "olim" left the camps and headed for pre-selected borders from where they would continue their odyssey over treacherous mountain passes to one or another of the Mediterranean ports in Europe; there to embark--often in unseaworthy ships, for Eretz, for the shores that promised eventual safety, security and national independence.

They were the "Exodus" people survivors of the Holocaust and heroes of lesser-known ships that carried our refugees, to the Promised Land, from which they were barred by British warships that scoured the Mediterranean for the unarmed ships carrying our survivors for what most hoped would be the final return home.

Those were the electrifying events that I encountered in the fall of 1947. Eyes that barely stopped weeping over the ruins of the Holocaust became dry and transfixed by the stirring sight of our people rising, like a Phoenix, from the ashes and singing, high over the sky, towards new, pre-destined horizons. Atzmaut became closer.

(More next week)

Lack of job opportunities is problem confronting Arab college graduates

By ROYSTON ALLEN
CJN Tel Aviv Correspondent
TEL AVIV-

The difficulty faced by Arab college graduates when they go job-hunting leads to frustration on their part and may eventually impair their chance of becoming loyal citizens of Israel.

This was one of several interesting facts revealed in a survey of Arab graduates in Israel of institutions of higher education from 1961 to 1971. Commissioned by the prime minister's office it was carried out by the Shiloah Institute of Middle Eastern and African studies of the Tel Aviv University. Details of the survey were released to the press recently.

Over 300 Arabs and Druse graduated from college during the selected period and nearly half of them are currently working as teachers "irrespective of what they studied."

According to the survey, practically the only ones working in their profession are doctors and lawyers. Arab college graduates just cannot get the job they want.

The situtation could easily become a form of time bomb, Eli Rekhess of the Shiloah Institute told newsmen. If there are 700 Arab college graduates in Israel today and another 1,000 Arabs attending college, there would be 2,500 graduates by 1980 with another 2,500 students. For them to feel some loyalty to Israel they must find jobs they consider satisfactory, Rekhess said. He did not give any details of what might plysically happen if they do not find "satisfactory" work.

The 328 graduates surveyed represented 0.1 per cent of the non-Jewish population of the 60s. The comparable figure for the Jewish population was 1.32 per cent.

Arab attendance in various colleges is way up over the past decade. In 1961 six Arabs graduated while in 1971 82 got diplomas.

Christian Arabs provide more college graduates than their Moslem counterparts, out of all proportion to their per centage of population. Of the graduates examined, 49 per cent were Christian (only 17 per cent of the non-Jewish Israeli population are Christian), 43 per cent were Moslem and seven per cent Druse.

Another point covered in the survey was the satisfaction the graduates feel with their work. Social workers had the most gripes while doctors and lawyers appeared satisfied. An interesting fact is that of those interviewed, over half wanted to change jobs.

In general terms, Rekhess said, it is difficult for the Arab college graduate to return to the traditional village life. At the same time, he is barred, partly by lack of training, partly by prejudice born of the Middle East conflict, from making his way in the more modern Jewish society of Israel.

Organizations and People

what's new . . .

by Miriam Herman

SPECIAL DAY SCHOOL PROGRAM

The Tikvah Track special program at the United Synagogue Day School for seventh graders who have had no previous day school background begins this September. These pupils will participate in the general studies classes but will have a special program for their Hebrew and Judaic studies. The incoming Tikvah Track students joined the present sixth graders of the school earlier this month in Preview Day, a day set aside to simulate the junior high school program they will be entering in the fall.

COUNSELLING FOR ISRAELI FAMILIES

A concern for the family in contemporary society spearheaded a National Council of Jewish Women of Canada project to aid professional family counselling service in Israel. The focus of the program is to help develop and stabilize the centre which is in Tel Aviv and is recognized by the University of Tel Aviv social work department. Plans also include the development of the service as a training centre for physicians, psychiatrists, psychologists, public health nurses and teachers.

TEFILLEN OLYMPICS

More than 100 high school and college youths from more than seven Toronto congregations will be getting together this Sunday, June 3, at the Lubavitch Youth Centre, Edinburgh Dr., Downsview. The program begins at 9:30 a.m. sharp with davening and breakfast followed by Tefillen Olympics -- track and field races, soft ball games. It is all being co-ordinated by Rabbi Meir Gottesman of Beth Sholom Synagogue. All Jewish youth are welcome. For further information call Beth Sholom.

UIA ANNUAL MEETING

United Israel Appeal members from across Canada are meeting in Montreal Sunday, June 10, at the Cummings House, Allied Community Services building. Highlighting the meeting will be a special address by Israeli Ambassador to Canada Theodor Meron. Also on the agenda -- campaign reports and the official launching of Project Canada, a new plan for constructing two immigrant absorption centres.

And for the first time Women's UJA leadership will be attending. They will inaugerate a National Women's Division under the chairmanship of Torontonian Mirial Small who had headed up the Ontario Women's Division. Another Torontonian, Cecily Peters, succeeds her as Ontario chairman.

BENEFIT PERFORMANCE

The Second City theatre opens in Toronto Tuesday, June 5, with an 8 p.m. benefit performance and after-theatre party in aid of The Parkinson Foundation of Canada. Foundation President Peter Schlesinger tells us that ticket sales of the seven remaining performances through to Sunday, June 10, will also be going to the foundation to help sponsor a symposium on neurological disorders, especially Parkinson's disease. The theatre is on Adelaide St. W., and tickets may be obtained through the foundation office. Oh yes -- **Godspell** star Gerry Salsberg is in the cast.

REFORM IN ARGENTINE

The first Reform synagogue in Argentina was opened in Buenos Aires last month. The rabbi is Leon Klenicki, a native Argentinian who took his training at the Hebrew Union College in Cincinnati. Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, was on hand for the opening services.

SPRING TEA

The Akim of Toronto spring tea is set for this Sunday, June 3, from 1-5 p.m. at the home of Mrs. Joseph Berman, High Point Rd., Don Mills. Proceeds are in aid of mentally retarded children in Israel.

. . . about people

Rabbi Irwin Witty

This Sunday evening **Rabbi Irwin Witty**, director of the Board of Jewish Education in Toronto and dean of the Hebrew Teachers' Seminary, will be in New York to receive an award for achievements in Jewish education from his own college alumni association. The presentation of the Bernard Revel Memorial Award of the Yeshiva College Alumni Association is to be made at a dinner at Yeshiva at the conclusion of Alumni Day. Rabbi Witty, who has been in Canada since 1962 (first in Winnipeg and in Toronto since 1969), graduated from Yeshiva College in 1953 and was ordained at the Rabbi Isaac Elchanan Theological Seminary in 1960.

* * *

United Synagogue Day School principal, **Aaron Nussbaum**, has been awarded a doctorate in Jewish education by the Jewish Theological Seminary. His research and thesis was about the teaching of Jewish theological concepts and the degrees and levels of dogmatism in Jewish day schools. His school was the recipient of the first Solomon Schechter Award for excellence in day school education. Incidentally, Dr. Nussbaum and his wife Esther have recently returned from a trip to the Soviet Union where they visited Moscow and the Central Asian Uzbekistan cities of Tashkent, Samarkand and Bukhara. While there, they were able to meet in many synagogues with Bukharan as well as Russian Jews.

Rabbi Reuven Aronowitch

Due to health reasons, **Rabbi Reuven Aronowitch** resigned as mayor of Bnei Brak a few years ago but this did not prevent him from working on behalf of public institutions. He is director of one of the largest yeshivas in Bnei Brak and is presently in Toronto on behalf of the yeshiva. He emigrated to Israel from Poland in 1933 and was prominent in the movement to bring Polish survivors of the Holocaust to Israel.

* * *

It was really a simcha for **Moses and Machele Handler** when Mrs. Handler's brother came all the way from Sao Paulo, Brazil, for their 50th wedding anniversary party last Sunday. He was among the more than 100 family and friends who dropped in to wish them a Mazel Tov. The Handlers are concentration camp survivors who came to Canada from Poland after the war. They have two daughters, Regina Eisenstein and Jennie Eisenstein (the singer) and five grandchildren.

* * *

And speaking of grandchildren -- **Rabbi and Mrs. Moses Burak** -- he's the spiritual leader of Beth Jacob Synagogue -- are grandparents of a new grandaughter born in Tel Aviv a week and a half ago. The baby's parents are **Rabbi and Mrs. Tanchum Becker**.

* * *

How old (or young) do you have to be to be a film producer? Would you believe eight-years-old? That is exactly the age of **Edgar Bronfman Jr.**, grandson of the late **Samuel Bronfman**. He is producing **The Blockhouse** with star **Peter Sellers** and it is being filmed on location in the Channel Islands.

* * *

Joseph Starkman was elected president of the Jewish Immigrant Aid Services, Central Region, at their annual meeting held in Toronto recently, along with vice-presidents **Charles Kent** and **Joseph Casse**, and treasurer **Dr. Henry Fenigstein**. Mr. Starkman succeeds **Morris Adams**.

* * *

Congregants of Temple Israel Synagogue, Hollywood, will be hearing the Max Bruch **Kol Nidre** for cello performed from the pulpit by renowned cellist **Gregor Piatigorsky** come next Yom Kippur Eve. And if you were not aware that world famous musician is Jewish, you are not alone! As the temple's Rabbi Max Nussbaum put it -- "Although many people apparently don't know it, Mr. Piatigorsky was not only born a Jew, but has remained a Jew and has identified himself with his people throughout his life."

* * *

Winnipegger **Alex Jacob** was named Man of the Year by B'nai B'rith Winnipeg Lodge No. 650 at their annual dinner held last week at Bnay Abraham Synagogue. He was cited for his work on behalf of his own lodge, B'nai B'rith in general, and the local Jewish community.

Athlete hopes to break record at games

By MORTON STOLZMAN

TORONTO-

Many Jewish Canadians train for the Maccabiah Games, which take place in Israel every four years, and are the third largest international sporting event, a replica of the Olympic Games.

One such dedicated athlete is 26-year-old weightlifter Nathan Mudrick from Downsview, Ontario.

Nathan is a five-foot-five bundle of power. He began competitive weightlifting in 1964, winning first place in the Ontario Novice Championships at a bodyweight of 146 lb. Since then, he has a very impressive string of victories to his credit, including Ontario Intermediate Weightlifting Champion, Canadian Intermediate Weightlifting Champion, Metropolitan Toronto Weightlifting Champion and many others.

Nationally, in 1972 he was ranked fourth in the lightweight division. Two weeks ago in Belleville, against the toughest competition he has ever faced, including two former Canadian champions, he placed third in the Ontario Senior Weightlifting Championships. His bodyweight had climbed to 160, the lightest of anyone in his weight class.

Nathan currently holds two Ontario Intermediate Weightlifting records, 215 in the press and 685 in the total. Both records were established the night he won the Canadian Intermediate Championships in 1971 as a lightweight.

Nor are Nathan's accomplishments restricted to the athletic world. He graduated with first class honors in 1971, majoring in psychology. That year he co-authored an article on drug abuse that appeared in **The Journal of Clinical and Consulting Psychology**. The following year he spent working in a remedial nursery school. Currently he is completing his master's degree in educational psychology.

Looking forward with anticipation to the upcoming games, Nathan ponders his chances for a medal: "My biggest competition will be the Americans. I expect to surpass all my records at the games, and hopefully come home with a medal."

What are his feelings as a Jew, on his upcoming trip to Israel?

"Israel is a country I've always wanted to see and something about going as a Jewish athlete, especially in view of what happened at Munich, makes this trip all the more meaningful."

Home stretch for UJA puts heat on

TORONTO-

Campaign Appreciation Night, held annually to honor outstanding workers in the United Jewish Appeal-Israel Special Fund campaign, will be held at Temple Sinai on Monday, June 18. Invitations for the event will be going out shortly.

Campaign Chairman Al Green, noting that the 1973 drive is entering into its final phase, reports there has been intensive canvassing activity during the past couple of weeks and he expects this to continue right through until June 18.

"I hope to be able to announce at Campaign Appreciation Night," he said, "that the 1973 campaign raised the greatest amount ever -- with the exception of the emergency campaign in 1967."

During the last two weeks, telethons have been held nightly at campaign headquarters and "several thousand" prospects were covered in this way with good results," Green said.

However, he emphasized that "face - to - face" canvassing brings the best results and he called on canvassers to make personal contact with prospects wherever possible.

Green said there are still about 12,000 prospects to be covered.

Substantial increases are being chalked up over last year by a number of groups in the trades and professions division, Green reported. He cited the following: heavy industry, up 36 per cent; construction, up 25 per cent; women's apparel, up 25 per cent; jewelers, up 23 per cent; food, up 21 per cent; accountants, up 21 per cent; hardware and housewares, up 20 per cent; furniture, up 19 per cent. The women's division is showing an increase of 20 per cent.

Youth emphasis stamps philatelic convention

TORONTO-

The emphasis will be on Jewish youth at the 45th annual convention of the Royal Philatelic Society of Canada, according to Michael Madesker, joint chairman of the event.

The convention - exhibition, entitled **Toronto '73**, will bring stamp collectors from Israel, Canada and other nations to compete and honor the 25th anniversary of Israel philately. It is to be held June 8-10 at the Four Seasons Sheraton Hotel between 10 a.m. and 10 p.m. Friday and Saturday, and 10 a.m. and 3:30 p.m. Sunday.

Participants in the event will include the Society of Israel Philatelists and its Canadian chapter, Canadian Association for Israel Philately. **Toronto '73** is under the patronage of David Ben-Gurion, first prime minister of the state of Israel.

Exhibits, one by the Israel ministry of communications, will reflect Jewish history dealing with the Holocaust, biblical subjects and geography. Souvenir booklets, issued by Canada and Israel in honor of the state of Israel's 25th anniversary, will be available.

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Montreal CJA delegates convert spirit of Israel's 25th into reality

By BARBARA ETCOVITCH
MONTREAL-

Montreal's International Airport was the scene of an exciting reunion last week as families and friends welcomed the return of El Al flight 229 which carried 77 members of last month's Combined Jewish Appeal mission to Israel.

"The most memorable part of the trip was the 25th Anniversary Independence Day parade which attracted well over 100,000 overseas visitors in Jerusalem, said Simon Cobrin, CJA general chairman.

According to Cobrin, all mission participants agreed the highlight of the parade was the demonstration of the Phantom jets.

One of the aims of the parade. Cobrin explained was to demonstrate Israel's military strength in order to discourage further military adventures from hostile neighbors. "It was a kind of advice to the international community Israel is a power with which to be reckoned and dealt. Israel will play a major part in the determination of the history in the Middle East," he added.

He said the parade also stengthened the pride of the Diaspora Jews in Israel and was a measure to build the confidence of the Israelis, who have spent their modern history at war.

Cobrin explained the members of the mission were fortunate to be the first group ever to drive the entire length of the Lebanon border.

The tour's tightly-planned itinerary included a luncheon meeting with Israeli Foreign Minister Abba Eban who discussed the social gap among the Israelis.

Mission participants also spent an evening with Gen. Aharon Yariv, former head of intelligence for the Israeli army, now an adviser on terrorism to Premier Golda Meir. He addressed the mission on the topic of terrorism.

Cobrin and his group met with newly-arrived Russian 'olim,' and he spoke to them in Yiddish.

"They have come with little belongings, but have finally found a home in a land which accepts them no matter what," said Cobrin.

"I believe there will come a day of common sense and mutual understanding and friendship between Arab and Jew," he said.

"During the big 25th anniversary parade you saw guns, tanks and planes, but you did not see the most important thing--the spirit of the people."

Achievements in labor movements praised at Poale Zion jubilee

By ESTHER MEHR
TORONTO-

For more than 600 people who attended a recent gala dinner at the Royal York Hotel, it was an evening of gaiety mixed with nostalgia.

And there was much cause for celebration--50 years of the Poale Zion Party of Canada, 40 years of the Borochov Movement, a leading exponent of Jewish secular education, and to cap it all off, Israel's 25th anniversary. It was an evening for looking back with pride on a half century of achievement of goals attained as pioneers in the Canadian and Jewish labor movement:

The three-day convention opened the night before with an Oneg Shabbat at the Borochov School, with Paul L. Goldman of New York, vice-president of the Labor Zionist Alliance, as the principle speaker.

Goldman reminisced back to the time when he and many other Polish Jews dreamed of emigrating to Palestine. When this was not possible due to the lack of a certificate of higher education then required by the ruling government in Palestine, they came to America. Here the young immigrants pioneered a labor Zionist movement which brought benefits to their adopted country as well as to themselves.

Goldman directed his remarks to a table of young students at the back of the room. Referring to them as "backbenchers" in the parliamentary sense, "watchdogs of the establishment," he urged them to carry on the traditions and heritage of their parents on campus and elsewhere.

Several representatives of Jewish organizations conveyed their congratulations to Poale Zion and the Borochov Movement. One of the more eloquent, Norman Auslander, president of the Friends of Pioneering Israel said: "We are very sensitive to your goals and philosophy as it touches on our own ideals of socialist-Zionism, kibbutz communal living, Canadian secular life and education, Israel - Arab co-existence in peace and for egalitarian societies everywhere. In the early 1900s Ben Borochov perceived anti - Semitism as the scourge resulting in a blossoming of a Jewish nationalism which was to transform the Jews from a social aberration in the Diaspora into a normal human being in a Jewish homeland."

Leading members of the Jewish community offered their congratulations at the dinner on the following night: Phil Givens, president, Canadian Zionist Federation; Sydney M. Harris, national vice - president, Canadian Jewish Congress; and Shmuel Ovnat, Israel's consul general in Toronto.

Guest speaker at the dinner was Moshe Erem, a former member of the Knesset, one of the founding fathers of Israel and theoretician of Israel's ruling party. Erem spoke in Yiddish of his long-time association with the Labor Zionist Party and the major role they shared in the establishment of the Jewish state.

'Spirit is neglected'

TORONTO-

The North American Jewish community has neglected the Jewish heart, spirit, mind and soul while concentrating on building large buildings, a Toronto rabbi told the annual meeting of the Toronto Jewish Public Library last week.

Rabbi Yitzchok Kerzner of Clanton Park Synagogue, illustrated what he views as a change in Jewish values by asking who, in the old Jewish community, was more respected, the millionaire or the Talmud hachum (scholar).

Rabbi Kerzner spoke after the meeting elected a new president, lawyer Meyer Feldman, who replaces Ralph Shiff, who served in that office for 3 1/2 years.

In his farewell address, Shiff called for an end to the library's position as a "poor sister" in the community.

Shiff also paid tribute to Rabbi Dr. David Frankel, the library's director since its inception.

Mr. and Mrs. Joseph Tanenbaum and W. Victor Sefton (centre), president of the Toronto chapter of the Canadian Technion Society, study blueprints of the D. Louis Harris Canadian Dormitory. The Tanenbaums have made a gift of $100,000 towards the construction of the dormitory to be situated on Mount Carmel in Israel.

Project gets gift from Tanenbaums

TORONTO-

Mr. and Mrs. Joseph Tanenbaum of Toronto, responding to the appeal by the Technion students to help them solve their critical housing problems, have made a gift of $100,000 towards the construction of the D. Lou Harris Canadian Dormitory.

In appreciation of their great generosity, the main lobby will be dedicated in their honor, it was announced by Louis L. Lockshin, national chairman of the dormitory campaign.

This high-rise dormitory will provide suitable accommodation for some 600 students, especially new immigrants, ex - soldiers and married couples. Situated on a wooded slope of Mt. Carmel near the main entrance gate of the Technion campus, the D. Lou Harris Canadian Dormitory will be constructed within the next 18 months and new building methods will be applied for the first time in Israel. Many friends of Technion across Canada have pledged their support of this vital facility.

One room for two students, including all equipment and furniture as well as a kitchenette, bathroom, etc. costs $10,000--payable over a period of five years or so, either in cash or Israel Bonds. All contributions to Technion are tax deductable. So far, almost half the required $3 million has been pledged. The campaign is progressing satisfactorily, but much more support is required to complete the project.

The late D. Lou Harris contributed $100,000 for a complete floor. Soon after his sudden death on October 22, 1972, the Board of Directors of the Canadian Technion Society decided to name the entire building in his memory.

Joseph Tanenbaum, well-known industrialist and communal leader, has supported numerous causes both in the Toronto community and in Israel. Born in Poland in 1906, Joseph Tanenbaum arrived in Toronto in 1913. Tanenbaum is highly regarded throughout the industry as one of the most knowledgable experts in the field of steel erection in Canada. His skill in this particular area has been used in the construction of many complex and difficult steel structures resulting in considerable savings of money and time for the benefit of government and private projects. He became known as the master bridge builder of Canada.

No less important than his physical bridges, Tanenbaum has been deeply concerned with building bridges to connect the generations of Jewish history. Of equal importance to him is establishing a firm bridge between the Canadian Jewish community and the state of Israel.

Productive living aim of handicapped home

TORONTO-

Homes which will provide services or house the physically handicapped are being established by the Reena Foundation.

Established by a group of concerned parents, the Reena project is aiming at helping the handicapped lead productive lives. Short-term or permanent residence will be available in the homes, with each 'unit' accommodating eight to 12 persons.

The non-profit foundation also plans to reach the mentally retarded and victims of cerebral palsy. But to determine where their efforts should be allocated, a questionnaire, prepared with the assistance of Rabbi Joseph Kelman, is available to study areas of priority.

The foundation said that the homes will be non-denominational but will be under Jewish auspices, so Jewish parents who send their children to the homes can be assured the tenets of the faith will be maintained and upheld.

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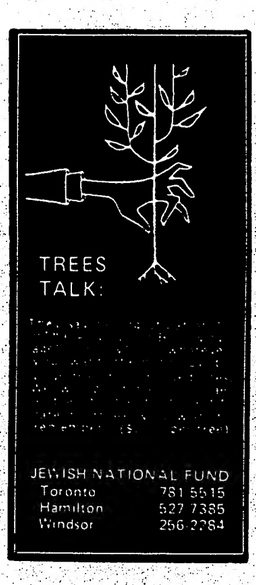

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ANNOUNCEMENT

The Rabbi, President and Officers of Beth Emeth Bais Yehuda Synagogue officially welcome their new Cantor, Louis G. Danto to the Beth Emeth Bais Yehuda Synagogue and the Jewish community of Toronto.

You are cordially invited to worship with us this Sabbath, Saturday morning, June 2 and on the festival of Shevuos, Wednesday and Thursday mornings, June 6th and 7th at which time Cantor Danto will officiate at the services.

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Thousands of persons again turned out for the fourth annual UJA-ISF Walkathon. Under near-perfect weather conditions, this group heads down Eglinton Avenue. Officials expect $125,000 to be raised from the walkathon. (Hoz)

Thousands take part in walkathon

Cont'd from Page 1

the third straight year.

Al Green, UJA campaign chairman, said the walkathon was only one phase of the event. First walkers had to obtain sponsors. Then they walked. Now the walkathon participants have the responsibility of following up their sponsors and collecting the promised funds, he said.

The money should be turned into the UJA just as quickly as possible -- preferably within the next week, he continued.

Green said money can be turned in at the UJA office at 150 Beverley St., either branch of the 'Y' or at the following schools: Associated, Bialik, Borochov, Eitz Chaim, and united Synagogue Day School. Receipts will be issued if required for contributions over $2.

By the early afternoon, Nathan Phillips Square checkpoint was filled with thousands of Sunday walkers ready to head northward.

Cindie Ludwig and Marlene Feld, both 13, came rollerskating by in a strong gust of wind. A friend, Sheryl Fischer, also 13, was hurrying to keep up, her **Prisoner of Conscience** medallion bouncing as she ran. Marlene and Sheryl were sharing a set of roller skates which all felt made the event more fun and helped them go faster "except when going uphill."

Spirits remained high at Eglinton Park even when the walkers were beginning to tire. At 2:15 p.m. Mrs. Frances Mandell of Downsview and her daughter Gail, 12, had no intention of quitting despite Mrs. Mandell's discovery of two blisters. "I've never enjoyed myself more," she said.

"We originally planned to walk with my husband and baby but he chickened out and decided to stay home and babysit," she joked, while powdering her feet. "I think it is thrilling to see the response, people with blisters and all, still enjoying the walk."

With them were their neighbors, Batsheva Shainhouse, 9, and Jonathon, 6. Both showed no sign of tiring and were anxious to continue on their way.

Another walker, "family leader" Isadore Lipson, walked close behind them. "When you get to be 65, you want to prove to yourself that you're not played out," he said, cane in hand. Referring to his son Barry and Barry's son and daughter, Ken, 8 and Suzie, 11, he said he gave "moral support" to the family which was walking together for the second year.

AJCS function

Honor three noted women

By BARBARA ETCOVITCH

MONTREAL-

A dialogue and discussion on women's rights in Canada sponsored by the Public Affairs Committee -- Women's Federation, Allied Jewish Community Services was recently held here to honor women from 70 associations for their leadership within the Jewish community.

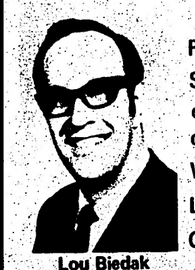
The seminar was led by three noted women, Ms. Sylva Gelber, head of the women's bureau, department of labor in Ottawa; Mrs. Lilian Reinblatt, Montreal lawyer and broadcaster; and Mrs. Caroline A. Pestieau, economist and former vice-president of La Federation des Femmes de Quebec. They discussed thier own areas of specialization in the field of women's rights.

Ms. Gelber opened the seminar with an explanation of the Canadian constitutional problem in relation to laws in fields concerning women and spoke about the equal pay for equal work law and its inadequacies.

"Even if we attain equal pay for equal work," she said, "we still have not opened the doors to promotion and inservice training, nor the doors which need to be opened in order to adequately give women the opportunity to get ahead and to give Canada the power to stop wasting half of its manpower resources which are made up of women."

Instead of the equality legislation, Ms. Gelber offered a more functional law, one prohibiting discrimination on the grounds of sex.

As for legislation governing maternity rights, she stated Canada was extremely slow in this area. Maternity leave, she added, must be seen as a social obligation.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Richler and Roth hate life, poet says

MONTREAL—

Mordecai Richler and Philip Roth "hate women and hate life," bluntly stated poetess Miriam Waddington of York University. Prof. Waddington was participating in a panel discussion on **The Jewish Mother in North American Literature**, when she issued her vigorous remarks.

The panel discussion at the Saidye Bronfman Centre, included teacher Shulamis Yelin and poet Irving Layton and attracted an overflow audience of over 250 people.

Mrs. Yelin took the traditional approach and discussed the "yiddishe momme" in the shtetl. She explained how the Jewish mother had fallen from grace when she was transplanted to America. The Jewish mother became confused as she no longer had a specific mission in life.

Miriam Waddington came down hard on Richler's **St. Urbain's Horseman** and Roth's **Portnoy's Complaint**. She accused Richler and Roth of accepting the Christian stereotype of women in general and of Jewish women in particular.

"They think women are either mothers or whores. The mothers in their books are asexual. Richler and Roth ridicule their strength and courage. They turn from the so-called castrating mother to the sexy 'shicksa.' "

Mrs. Waddington suggested that Edward Dahlberg's **Because I Was Flesh**, a story about a lady barber in nineteenth century Kansas, was a far better treatment of the Jewish mother.

Irving Layton, author of 22 books of poetry and winner of the Governor - General's Award, prefaced his remarks by saying he "did not want to disturb the 'haimishe' atmosphere" after Mrs. Yelin and Mrs. Waddington had spoken.

Layton played the role of apologist to Richler and Roth. He explained that: "An artist has to exaggerate, distort and even tell lies... to tell one big truth." Layton lapsed into alliteration as he said: "The Jewish mother cuddles and castrates. She pets and pulverizes. There is only one thing that she cannot do -- leave her son alone."

Paul Shubin, assistant public relations man of Montreal Expos, works in his Jarry Park office. One of his tasks is operating the huge electronic scoreboard. The Canadian Jewish News is welcomed in lights on the scoreboard.

Man behind the scoreboard

By BARBARA ETCOVITCH

MONTREAL—

Amidst stacks of papers, sports bulletins, and reels of film, in a small sectioned off corner of an attic-style room, vibrantly painted in blue and red, sits a man whose profession would baffle an expert from **What's My Line.**

This small area is only one of two rooms that compose the workday world of Montrealer Paul Shubin, assistant public relations man for the red, white and blue, Montreal Expos baseball team.

Paul, who has a solid background in writing and public relations is fluently bilingual and thoroughly enjoys working for the team.

Public relations work for the Expos requires that Paul not only prepare the media guide, scorecards, and baseball magazines but that he also direct the operation of the baseball scoreboard--a seemingly simple task.

"The scoreboard is part of the image and part of the atmosphere of Jarry Park," he explained. "I spend almost half my time in the control room."

The control room, which is filled with hundreds of computer - type perforator tapes and a good deal of forbidding machinery, is not much larger than Paul's downstairs office.

It takes a staff of six to control the scoreboard and Shubin is responsible for its successful co-ordination.

The process is so time-consuming that much of the work is done while the baseball team is out of town during the winter months.

"Simply," Paul said, "the functioning of the scoreboard rests basically upon sheets of 10 lines with 30, 35 bulbed indicators, coded by a typewriter - style machine with an added punch.

"Each shape, number, and letter used to make an animation falls on an indicator. All messages are coded by punching linear paper tapes. The information is then transferred by using a high speed optical tape reader.

"The light source triggers the appropriate mechanism and the figures subsequently appear on the Board. The process is analogous to that of film animation."

All messages needed for the games are typed by Shubin before game time and these are then coded by one or more of the technicians in the control room. All other information, scores, etc. are handled by the other members of the scoreboard team.

Some of the special effects that can be obtained were demonstrated by Shubin; for example, a short, sophisticated animation showing a baseball being retrieved by helicopter was flashed onto the board. Shubin was able to change the timing of this short "film" by manually controlling the speed.

Paul demonstrated the complete scoreboard operation and in the end, the successful result of a six-man effort was projected onto the board. Across Jarry Park flashed the pleasing words, "**The Canadian Jewish News** Visits The Expos."

Bikel captivates his audience

By DOROTHY LIPOVENKO
CJN Staff Reporter

TORONTO—

The lights dimmed, the audience fell silent. He stood at centre stage, a massive figure to those who have heard him sing. The only prop was his love for Lubavitcher Chassidus, the only script was himself.

Theodor Bikel, last week in Toronto, gave an illustrious performance, not as an entertainer, but as a human being, not on stage, but to mankind.

"Lubavitch reaches out to touch other Jews, whether they are religious or non-religious.

"We are people of the 'shtibel,' a direct pipeline to God. Lubavitch is as active as you can get... the doors are always open," he said.

He explained how at UCLA there is a drop-in centre, with orders from the Lubavitcher Rebbe, Menachem Schneerson, to keep open 24 hours-a-day. "It is there," said Bikel, "for any kid who is strung out on drugs, who wants to daven or just wants to talk. The Rebbe has the wisdom and knowledge to send emissaries to the colleges and universities."

In a soft-spoken tone, Bikel, recently-elected president of Actors' Equity of Canada and the U.S., captivated and captured about 30 people at a parlor meeting at the home of Joseph Tanenbaum, well - known community leader and active ir the Lubavitcher movement. Bikel had flown in especially to speak to the small gathering about that Chassidic movement.

Theodor Bikel

Bikel, who is personally involved in Lubavitch, works mainly with youth, trying to establish "something that others just talk and yell about." Through his work, he has seen the emptiness and disullusionment with life many youngsters have. They were the first, he said, to see the bankruptcy in Jewish life, and the emptiness in our institutions.

"We have come to accept the norm of our surroundings... and have been conquered by our neighbors. What hate and persecution didn't do, kindness achieved. We have become very White Anglo-Saxon in our ways, and have forgotten that we have something very unique, something to cherish."

Bikel feels that an emotional thing, as well as 'emotionality,' are needed today. The kids became instant mystics, he said, by lighting some incense and chanting Hare Krishna 16 times.

"Why haven't they looked in the attics of their grandfathers for a shorter road to mysticism?" he asked. "They don't know about that road and Lubavitch are the first people to show them."

With Lubavitch, Bikel feels there is an extra dimension.

"It demands of me not only to support it, but it cannot, as other institutions in Jewish life, be a surrogate for our Jewishness."

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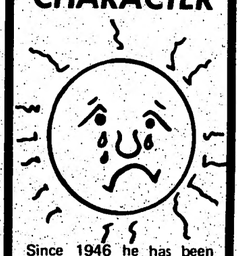

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Announce awards for cultural excellence

Winners of the fifth annual awards of the J.I. Segal Cultural Foundation in Montreal were announced last week. Professor Miriam Waddington, of York University, won the prize for the best English book of Jewish content with her book, **Driving Home**. Rabbi L. Kramer won an award for valuable contribution to Jewish education in Montreal. The prize for the best creative work in Yiddish went to Chava Rosenfarb for her trilogy, **The Tree of Life**.

Chassidic festival...

Moves to Massey Hall

TORONTO–

Due to an overwhelming response to last year's Chassidic Song Festival, this year's concert on June 12 will be held at the 2,850 seat Massey Hall.

Last year's concert, when 1,600 people filled the 1,200-seat Eaton's Auditorium, was a success because of "the tremendous interest in the Lubavitcher movement, said Rabbi Immanuel Schochet, executive director of the Lubavitch movement. "We meet with more people than any synagogue or Jewish organization."

Success was also due, said Rabbi Schochet, to co-operation between Orthodox, Conservative and Reform Jewry where Chassidic music is involved.

Recent emigres from Russia, a choir of Lubavitch students and Chassidic cantors will perform at the festival, which will be held at 8 p.m.

Tickets are selling for $5, $10, $25 and $50 but student tickets are available for $1 because of a contribution recently made by a prominent Toronto philanthropist. The donor, who requested anonymity, feels the concert "provides an unusual opportunity for Jewish youngsters to experience first hand through warmth and stirring soul, life of Judaism as exemplified by Chassidim."

The majority of tickets are sold, said the rabbi, and urged those interested to make their reservations now.

"Sometimes you perform a number and it is a nice performance but people realize it is only a performance. Chassidic music, on the other hand, comes out from the heart. It is the real soul; the real them," he said.

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Let's buy only our dreams, says Munich eyewitness

By ROCHELLE CARR

TORONTO–

It was the dream of Willy Daume and other German Olympic officials, that if the Olympic games would be given to Munich--the city so near Dachau -- and if the games were conducted in an atmosphere of brotherhood and friendliness, then everything connected with the past German image would be whitewashed, according to Fred Oberlander, an eyewitness to the tragic events at Munich.

Oberlander was the guest speaker at the dedication of a mural at the YM-YWHA in Toronto, commemorating the 'martyred' 11 Israeli Olympic athletes. The mural, created by the renowned artist Aba Bayefsky, and paid for through contributions by 800 'Y' members, consists of symbols representing Judaism, the Olympics and the specific events in which the 11 athletes were involved.

In his speech, Oberlander kept referring to the German dream. This dream of creating a new image for Germany seemed almost to be fulfiled, according to Oberlander. He recalled the jovial atmosphere when the Egyptian contingent passed some Israeli athletes at the Munich airport; the absence of German flags, marching music and uniforms; and the informality as demonstrated by the chauffeur assigned to him who wore a hair net over his long hair.

In summing up Munich before the massacre, Oberlander stated: "This atmosphere of brotherhood and sympathy for injuries or bad luck was more pronounced in Munich that I have ever seen before. It was just fabulous."

Then with guillotine precision came the death of the 11 and with it the death of a dream. Continuing the eyewitness account, Oberlander, himself a former Olympic competitor and now an Olympic official, recalled the events that led to the slaughter of the Israeli athletes -- many of whom were his personal friends. He noted the sensitivity of the Germans who would sooner throw security to the winds than ask too many questions and risk being mockingly referred to as the Gestapo. He recounted the numerous rumors after the terrorists entered the village. (One rumor stated that 40 Israeli commandos, with Messianic speed and ability, were arriving momentarily.)

With increased firmness in his voice, this former heavyweight wrestler who now has the demeanor of a suave businessman, stated: "Let us not buy dreams like that of Willy Daume. Let us buy only our dreams. We have to find youngsters to take the place of those fine athletes. Our youth is our future."

'Shame of humanity'

From our Quebec Bureau

MONTREAL–

Delegates to a two - day weekend conference of the Federation of Arab Canadian Societies here last week heard labor leader Michel Chartrand once again lash out at Israel.

Describing the Jewish state as "the shame of humanity," Chartrand told a receptive audience that Israeli Defence Minister Moshe Dayan is "the second best killer after U.S. President Nixon."

"State terrorism of the most savage, systematic kind is gradually enlarging the country," he told a cheering audience at the Queen's Hotel. "Jerusalem is not the capital of the Jewish people, Jerusalem is the capital of the Palestinian people."

Also speaking at the conference was Rene Levesque, leader of the separatist Parti Quebecois. Predictably Levesque deplored Israel for its "expansionist and imperialist" policies. He added that Jews were now using the injustice of the Holocaust as an excuse "for another injustice against another national group."

Conference participants adopted a number of resolutions during the two days. One saluted the United Church of Canada for the "courageous and fair-minded stand taken by the majority... in support of the claims of the Palestinians." The other resolution called for the federal government "to remove" External Affairs Minister Mitchell Sharp because he "cannot be impartial in his duties regarding the vital Arab-Israeli conflict because he yields to pressure from the sizeable Zionist vote in his constituency."

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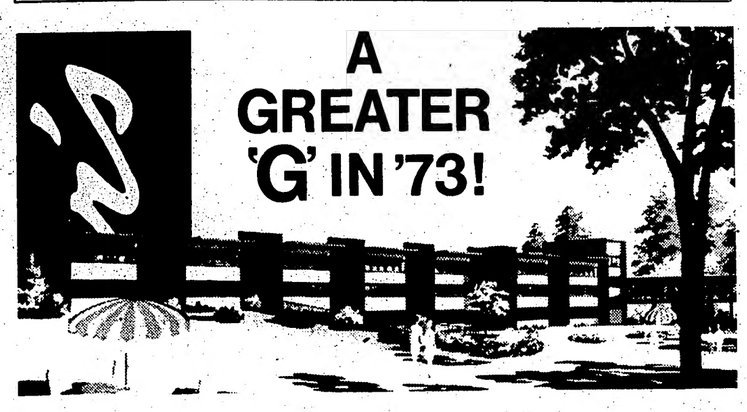

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Thursdays: The World Today... listen to and challenge eminent professors and journalists on explosive issues of the day.

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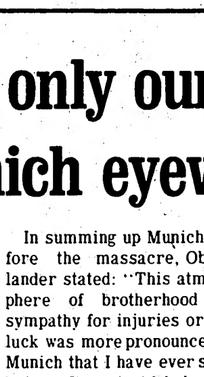

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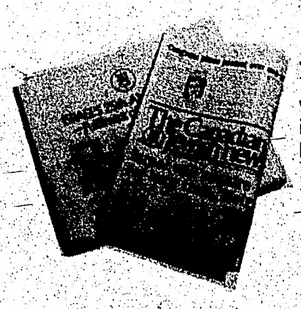

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About 8,000 North American students heading for Israel

By DOROTHY LIPOVENKO
CJN Staff Reporter

TORONTO—

Summer fever.

It attacks all age groups, is extremely contagious, and the symptoms are the same for everybody. The cure?

How about quarantine in Israel?

This summer, an estimated 8,000 North American high school and college students will sweat out that fever while on Jewish Agency tours in Israel. Whether he or she loves art, music, archeology or the nitty gritiness of kibbutz life, a student can choose a tour which is geared towards a particular interest.

For many kids, it's a fact of life that when they reach a certain age, they will go to Israel, according to Ena Potechin, supervisor for Israeli-oriented summer student programs for the Youth Hechalutz Department of the Canadian Zionist Federation, Central Region.

Youth Hechalutz is the umbrella organization for the Jewish Agency, a non-profit operation that plans and conducts the Israeli tours, Kibbutz Aliyah and Sherut La'am. The latter two provide opportunities to work on Ulpan programs while teaching English on kibbutzim, and for graduate students, a one-year working stint in development towns in different parts of Israel.

"Many of the kids feel a tremendous excitement when they see for themselves what the country is like," said Miss Potechin.

She explained most students prefer a kibbutz program, with about 35 students per tour. Close to 100 Toronto students will be joining their American counterparts for the seven-week-long expeditions.

These are a few of the many Toronto students who will be spending their summer in Israel. Students who tour Israel via the Jewish Agency are able to book tours which cater to art, archeology, music, drama or the kibbutz buffs.

High school and college students will be flown to Montreal and New York respectively, before departure for Israel, where they will be given orientation sessions on program itineraries.

Miss Potechin, who herself spent a year studying Hebrew in Israel, said that because of the 25th anniversary, the goal to recruit more students for the summer tours was set higher.

"Students who take the tours are not only enthusiastic, but some even come into the office and tell us how fabulous it was, or what changes they would like implemented," she said.

Appointed to her post last February, the 23-year-old Carleton University journalism graduate may seem a bit young for the job, but the only sign of inexperience is the neat, uncluttered appearance of her office -- an office usually buried beneath mountains of papers and buzzing phones.

Miss Potechin interviews all applicants, makes sure the forms are properly filled out and sends out acceptance forms.

"Basically, we accept a healthy, happy child. If a child has a physical handicap that would prevent him from participating in the program to his advantage, we would not accept him. Or if someone has an allergy, naturally, he would not be put on a kibbutz."

The former Zionist field worker on campus said she envisions an upswing in the number of students visiting Israel during the summer months in the next few years. She is convinced "the ideology of the Zionist youth movements is vibrant, and can serve as a response to today's alienation of Jewish youth." She feels increased programming and general co-operation of the Zionist youth movements is certain to bring thousands of Jewish youth to the banner of Zionism.

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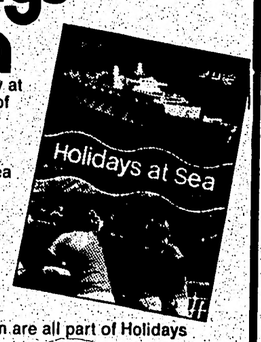

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Arts

Why aren't latest Israeli films shown to North American Jews?

By RICK KARDONNE

Israel has been barred from the 1973 Cannes Film Festival.

The two official government entries, Avram Hafner's **Where Are You, Daniel Wacks?** and Moshe Mizrachi's **The House on Shloosh Street** (which Tel Aviv critics unanimously favored over his previous effort, Oscar nominee **I Love You Rosa**) were both rejected by the Cannes selection committee as being "not up to the grade." Two unofficial Israeli entries, the satiric comedy **Salominica** and Uri Zohar's **Peeping Toms**, were also rejected. According to a recent issue of **Variety** magazine, the Cannes executive committee feared that an Israeli presence at Cannes would "incite Arab terrorism."

To me, as well as to Israel's top government official in this matter, Zev Birger, the real reason is French official government pressure. Diplomatic relations between France and Israel are at an all-time low. Although the established French cinema scene (such as Truffaut, Chabrol, etc.) is most likely sympathetic to us, the great majority of the younger filmmakers, influenced by the French left, have been virulently pro-Arab, such as Jean-Luc Godard, who three years ago completed a feature-length propaganda tirade for El Fatah. The Paris press is for the most part pro-Arab, and even the famed bookstalls along the banks of the Seine, as of last December (when I was there) are stacked with pro-Fatah literature.

Most international film critics have commented on a general decline of the French contemporary cultural scene since 1967 and have de-emphasized the qualitative importance of the Cannes Film Festival on the cinema circuit; attaching more credence to Venice and West Berlin as being festivals for movies to win awards and for new filmmakers to win recognition. Certainly, Cannes must be a sinking ship if **Godspell** was chosen to lead off the 1973 roster.

But this is not the main point of what I have to say, which is this: why aren't these latest Israeli films being shown to the 6.2 million Jews of North America? Why aren't all those major American Jewish film distributors (who are probably now all at Cannes eagerly bidding for Swedish, French or even Russian movies for North American screening) either raising a peep of protest at this blatant snub against the Jewish state or boycotting Cannes altogether?

Why aren't they personally visiting Israel while they're already on the Mediterranean so as to see these proud products of our own people that can do more to create a mass identification of the Diaspora with Israel than can all the existing community programs combined? Why isn't there any talk of holding a major all-Israeli film festival of current Israeli movies in New York, Toronto, Montreal, Los Angeles and other Jewish population centres? I'm glad to see that **I Love You Rosa** has reached Toronto, but **Variety** has given 11 other Israeli movies rave reviews in the past eight months. Why can't we see them?

These questions are being asked by an increasing number of aware Diaspora Jews who are sick and tired of the self-hating Portnoys, Woody Allen types and Kinky Friedman and his Texas Jewboys (a sick, masochistic country band which in one of their songs crudely mocks the Six Million).

For both the sake of Israel and the Diaspora, I, and many other Jews, want to see all of the current Israeli movies, and see them now. We don't need Cannes. What we urgently do need for the sake of the cultural health of world Jewry is an extensive foreign film distribution network between Israel and the Diaspora.

Jacques Lipchitz, 81, considered one of the greatest 20th century sculptors, died this week while vacationing in Capri. Lipchitz was among the first to utilize the principles of cubism in sculpture, but became most famous for the heroic themes with which he infused his work after emigrating to the U.S. in 1941.

Centaur's next season to feature expansion, greater experimentation

By BARBARA ETCOVITCH

MONTREAL—

A successful four years of theatre has given the Centaur Theatre Foundation the impetus to increase and develop its theatrical projects.

The 1973-74 season at the Centaur will be one of expansion and experimentation which will include the birth of a new theatre with a seating capacity of 450 -- twice that of the original Studio playhouse.

Maurice Podbrey, artistic director of the Centaur, greatly encouraged by the past successes of the dramas at the theatre, has almost overwhelming confidence in the new season.

Podbrey, a South African Jew born in Durban, has acquired a keen sense of theatre through his numerous years in the dramatic field.

He began his formal theatrical training in acting and directing at the Rose Bruford College in England, and gained extensive experience through repertory work in Leicester, Colchester, and other provincial theatres. Such led to his later appointment as artistic director of the Chester Playhouse in Dundee, Scotland.

His interest in theatre brought him to Canada in 1967 where he became assistant director of the English section at the National Theatre School of Canada.

Three years later, in response to the particular interests of the new Canadian writing scene and the situation of drama at the time in Montreal, Podbrey, working with a co-operative board of directors headed by Herb Hourback, formed the Centaur Theatre Foundation.

The move was also in aid of the earlier Instant Theatre which had already been functioning at the 453 St. Francois Xavier Street location in Old Montreal.

The afternoon performances at the Instant Theatre evolved into evening entertainment upon the new stages of the Centaur.

The 1973-74 season of expansion will mark yet another step in the growth of the Centaur Foundation.

By October, 1974, two exciting theatres will be run simultaneously. The first Studio theatres will be renovated and along with the new theatre, will be air conditioned.

"We will have a longer and more varied season. We hope that our theatres will become a major cultural asset to the whole city. We will be able to move into a number of directions which we haven't had in the past," says Podbrey.

Maurice Podbrey

These new directions will include the possibility of a bilingual theatre; the creation of new works upon the Centaur stages; the presentation of the Place Royal Dance Company; and provisions for theatre groups from outside of Montreal and Canada.

"South American theatre is fascinating and their shows are sympathetic to the Centaur's ideas, representing a low-cost, economical form of entertainment. They will set standards and create new ideas, something very important for our public."

The main stage will continue to bring in works much along the same lines as those previously seen at the Studio. The program will include a mixture of seven plays, modern and classical, local and foreign.

The Studio in 1974 will be reserved for the development of new scripts.

"It will have the freedom in terms of time, and money, and people to develop scripts with playwrights and directors and actors so that we can respond more positively to the whole Canadian playwrighting phenomenon which has come up so strongly in the last couple of years."

The dramas may take several forms because it is the quality of the play and not the form that is important, Podbrey explained.

"We are also fortunate in that the Montreal audiences accept a wide range of dramas and so we are able to experiment with a good variety of plays," he added.

In the upcoming season, the past successes of the Centaur Foundation will be succeeded by adventures into new Canadian works, North American premieres, and international theatre, and Podbrey is more than confident that the foundation will continue to successfully provide the Montreal public with English theatre.

Information, gossip, pleasures from top Canadian scribblers

book review

ELEVEN CANADIAN NOVELISTS interviewed by Graeme Gibson; Anansi
CONVERSATIONS WITH CANADIAN NOVELISTS by Donald Cameron; Two Paperback Volumes, McMillan and Company.

The cantankerous Dr. Samuel Johnson insisted that the purpose of writing is to enable readers "better to enjoy life or better to endure it." Lord Byron, an honest and outspoken poet, maintained that it was difficult to converse with literary man. "Not that I dislike them but I never know what to say to them after I have praised their last publication."

Johnson and Byron would, I am sure, have taken a rather dim view of the recent exertions of Graeme Gibson and Donald Cameron who have assiduously transcribed on trusty tape recorders the views and opinions of 31 Canadian novelists.

Both interviewers -- Gibson is the author of two well-received novels; Cameron, an associate professor of the University of New Brunswick -- begin with the unproved assumption that the writer has something important to tell us. Does he have his own special way of approaching reality? Does the world in which he lives and works contain insight and sensitivity, awareness and sensibility to a greater degree than is found on the outside?

Although the interviews vary in tone and treatment, they will be of sustained interest to anyone concerned with the scope and quality of the Canadian novel.

Gibson managed to hook 11 fish--some of them as succulent and meaty as Margaret Atwood, Austin Clarke, Margaret Laurence and Mordecai Richler. Cameron tried harder and came up with a catch of 20, including some older and more established writers: Ernest Buckler, Robertson Davies, Hugh MacLennan, Morley Callaghan and Thomas Raddall.

Cameron, less consciously intellectual, is more relaxed and natural and his "conversations" ramble and flow freely as if they were part of a stimulating dinner discussion. Gibson, somewhat more stilted, tends to rely on a number of basic or key questions.

Callaghan rails at his critics and asserts that Canadians dislike excellence. Moore tells why he decided to write **The Revolution Script** about the FLQ and the Cross kidnapping; Richler explains why it took him so long to write **St. Urbain's Horseman**. Roy and Carrier, the only French Canadians included (Cameron) describe the excitment and dynamism that flows from their unique environment. Davies expresses his admiration for the ideas of Jung; and MacLennan laments the pervasive influence of television. "It's not going to be easy, though I expect literature can survive anything. But television, can society survive it?"

And so it goes--information, observation, gossip, pleasures and disappointments, griefs and rewards -- from a gagle of gifted scribblers.

In all probability the reader will not find himself much wiser, but he will have ingested much about Canadian books and writers (and many other things) imparted in a provocative and stimulating manner.

—B.B.

Enigmatic, many-levelled portrait powerful in its cumulative effect

book review

By BERNARD BASKIN

GROUP PORTRAIT WITH LADY, by Heinrich Boll. McGraw Hill Book Co.

Leni Pfeiffer is 48, pregnant and about to be evicted from her apartment in Cologne for non-payment of rent. Unmarried, she is the subject of local gossip and regarded by most of her neighbors as a disreputable woman. Her only son -- the result of an idyllic 18-month clandestine romance during the war with a Russian PoW --is in jail for forging cheques in an attempt to help her.

But Leni is passive and patient, blessed with an inner serenity that enables her to overcome all privations and transcend all tribulations. She is a symbol of the life-force, a woman who persists despite all the life-denying currents that swirl around her -- political, social and economic.

Who is Leni? The answer is presented in the form of an elaborate and fact-filled dossier drawn up by the author who, in effect, becomes reporter, investigator and detective. He has never met Leni, but seeks out a gallery of highly diverse and bizarre characters who are able to provide assorted bits of information about her. As many as 60 persons comment briefly, or at length, on the woman they have known at various times and places. The result is an enigmatic, many-levelled portrait that is stunning and powerful in its cumulative effect.

We learn about the heroine's warm and rich personality, her tenacious moral integrity despite the tawdriness of her life, the innocence and grace with which she invests her daily activities, the four men in her past, the help she gave a Jewish-born nun who was hiding from the Nazis and who had been neglected and mistreated by her sister nuns.

More than the story of one woman, **Group Portrait With Lady** is also a discerning survey of Germany over the past 50 years; Cologne comes alive with infinite detail and color. The mores, manners, habits and attitudes of two generations of Germans are explored and depicted.

Leni is imperturbable. She appears pliant and yielding, but is subtly resistant to evil forces around her. She is generous, incorrigibly romantic and humane in a society that has lost its soul. It is no wonder that those who knew her at one time or another find her difficult to describe or assess. Those who testify for and against Leni make up a set of mini-biographies that provide scope for Boll's satire and social analysis.

When Boll was awarded the Nobel Prize last year for his "contribution to the renewal of German literature" the book under review was singled out as his most grandly conceived work. It is only fair to point out, however, that **Group Portrait With Lady** is overlong, frequently ponderous and not an especially dramatic story. But, despite shortcomings, it is a lucid, wise and beautifully executed work of art. The author's latest work makes clear why he is one of Europe's most popular and admired post-war writers.

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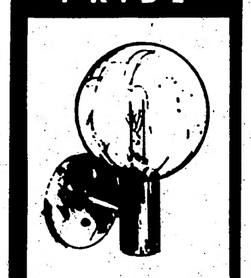

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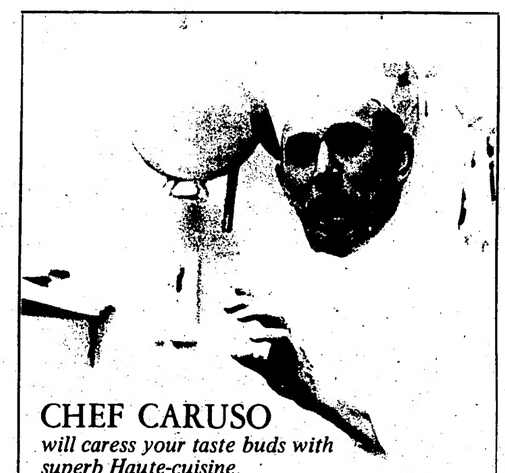

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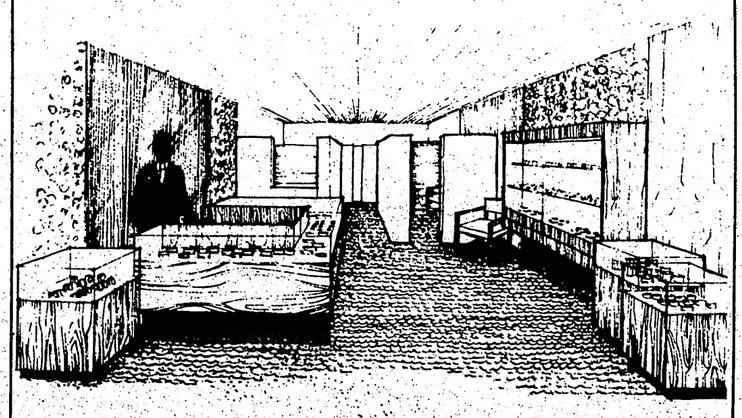

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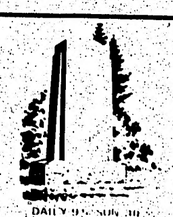
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JFCS, temples give pre-marital counsel service

TORONTO–In a move to curb the destruction and alienation of family life that is occuring so frequently, the rabbis of the four Reform temples here invited Jerome D. Diamond, executive director of Jewish Family and Child Service, to plan a preventative pre-marital counselling program, and to work with the married couples during their first year of marriage.

In the last year and a half most couples who were married in one of the Reform congregations were interviewed by Diamond.

The rabbi, in each case, would see the couple first and discuss what would be involved in being a Jewish family.

The executive director then would spend about an hour and a half with each couple. He told us, "I did not set out to sort out couples, whether they should or should not be getting married. I set out to help them know each other. Then they could of their own free choice decide whether to continue their relationship."

Diamond started the session by saying, "now that you have decided to marry, how can I help you make it work?"

The major areas discussed in the counselling program were those every married couple has to deal with. They have to contend with in-laws. What social patterns and life-style will they adopt? Who will be the leader, who will be the follower? What about sexual attitudes that speak more deeply than any other aspect of intimate personal relationships? What about careers, his and hers? What about attitudes toward children? What are their feelings about money, about sharing money?

"I am much more interested," Diamond said, "in their attitudes than in pinning down specifically what they intend to do. I am hoping to keep attitudes open. It is my intention to get them to become sensitive to each other in different terms than might ordinarily have happened. I was trying to help each one find the ease to talk about himself, which is an extremely difficult thing to do."

Brezhnev may bring good news: Tanenbaum

Cont'd from Page 1

"There is no energy crisis, but an energy problem.

"It is a combination of Arab governments trying to use the supply of oil as a means of intimidating the U.S. to succumb to their policies and also oil companies manipulating their market to their way.

"It is not a problem for Israel in a direct sense, but even given the present disarray in the U.S., the pervasive feeling is that the U.S. will not yield to these interests."

Tanenbaum told reporters he accepts the responsibility for being the first in the U.S. to raise the issue of Key '73.

"Our biggest problem today is that public high schools have become an arena for proselytizing Jewish youth."

In his address to a crowd of about 350, he said people today want instant salvation. "They are yearning for a sense of identity," he said.

"The Jesus movement is that kind of ecstatic phenomenon. Materialism has exhausted itself and now there is an enormous surge for spiritual values."

During his half-day stay in Toronto, he spoke extensively on the Watergate affair, saying the event demonstrates the fundamental bankruptcy of private religion. He pointed out President Nixon and those close to him are either of the Evangelical or Christian Science faith and these both emphasize personal religion at the expense of other biblical insights.

Canada criticized

Cont'd from Page 1

immediately rescind the head tax and allow the free and unhindered immigration of those who wish to leave

--to continue its efforts to curb terrorism and to penalize those nations which give sanctuary to terrorists;

--to propose that a UN committee of neutral nations investigate and determine the truth of the reports of atrocities against Jews in Iraq and Syria.

Other resolutions called for:

--eliminating Japan Airlines from consideration in respect to any of the BB sponsored tours to the Far East;

--helping to make effective the campaign for exposure to break the boycott against Israel by three leading firms in Japan;

--urging establishment of a campaign to reject any bid by East Germany to apply for UN membership until that country fulfils her debt to world Jewry.

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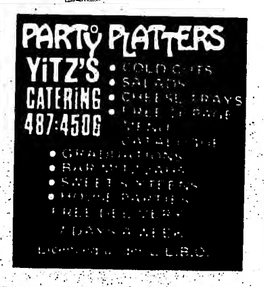

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ZUCKERMAN

The unveiling of a monument to the dear memory of
the late Esther Zuckerman
beloved wife of Abe Zuckerman and very devoted sister and sister-in-law of Anshel and Dora Zylberman, will take place Sunday, June 3rd 1973, 11:00 a.m. at the Bathurst Lawn Cemetery, Wierzbniker Society Section. Relatives and friends are invited to attend.

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Our United Jewish Appeal.

Have you neglected your responsibility?

Before we discuss your responsibility to your fellow Jews, let's examine some typical cases of people who look to the United Jewish Appeal—Israel Special Fund for help.

Take the case of the man from Soviet Russia who has just arrived in Israel with no money, no job, no home.

His courage to declare himself a Jew in the land of his birth was rewarded with threats, harassment, and the loss of his job.

His determination brought him to Israel where he has hope: hope to begin a new life, a new Jewish life.

Israel welcomes him with open arms. But the cost is high. The cost of absorbing him into the social and economic life of the country is at least $10,000. And Israel admits NINE such immigrants EVERY HOUR. So Israel needs at least *$90,000 per hour* to take care of the thousands who are finding a new life there.

Take the case of the middle-aged Jewish family man in Toronto. He works hard to support his wife and an invalid daughter, but his income is low—below the accepted poverty level. He would rather work than go on welfare but he can't make ends meet. So he applies to the Jewish Family and Child Service for supplementary financial assistance. The United Jewish Welfare Fund—funded by the UJA—provides this supplementary assistance through the JF & CS, at a cost to the community of over $300,000 a year.

Or take the case of the young Toronto Jewish family who desperately want to provide a proper Jewish education for their children, but they can't afford it. The United Jewish Welfare Fund provides subsidies to the Jewish schools so that all who want a Jewish education can receive it. The cost to the community: over a million dollars a year.

These are just a few of the examples of how YOUR UJA money is spent to bring new life and new hope to Jews abroad and here at home.

There is so much to be done—and money is needed to do it.

Here is where YOUR responsibility enters into the picture. Your fellow Jews who are in difficult straits rely on YOU to provide the funds, through the United Jewish Appeal campaign.

It is your responsibility to make certain the UJA obtains the funds it needs. *Some of you have neglected that responsibility.*

In Toronto, we have been conducting the annual UJA campaign since January. Many of our loyal and devoted canvassers have done their job well and about 20,000 gifts have been received.

But more than 10,000 contributors who gave last year have not yet made a gift. Perhaps the canvassers slipped up. Perhaps YOU were out of town when the canvasser called.

No matter what the reason, YOUR CONTRIBUTION IS NEEDED NOW. So please don't wait for a canvasser to call. The United Jewish Appeal office phone 363-7190 will be happy to receive your pledge or your check. Make your contribution TODAY...NOW.

And to canvassers: Time is running out on the 1973 campaign. Have YOU fulfilled your responsibility as a canvasser? If not, you can do so NOW by completing your calls without delay.

My thanks to all who have supported the campaign to date. I hope the rest of you will live up to your responsibility as a Jew and a human being.

Sincerely,

Al Green

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